

REPORT

ON

NATIVE PAPERS IN BENGAL

FOR THE

Week ending the 8th May 1909.

CONTENTS.

	PAGE.		PAGE.
I.—FOREIGN POLITICS.		(c)—Jail—	
Russia's armed intervention in Persia ...	531	Nil.	
Russia's intervention in Persia ...	ib.	(d)—Education—	
London <i>Daily News</i> on the Czar's visiting	...	Allegation against the Officiating Principal of the	
England ...	ib.	Calcutta Madrasah ...	
The Turkish Revolution ...	ib.	Nominated Musalman Fellows in the Punjab	
The ex-Sultan Abdul Hamid ...	532	University ...	
Revolution in Turkey ...	ib.	The Krishnagar College ...	
The situation in Turkey ...	533	The University Regulations and the Krishnagar	
A contrast ...	ib.	College ...	
The sad condition of the Indian coolies in	...	...	
Transvaal ...	ib.	...	
II.—HOME ADMINISTRATION.		(e)—Local Self-Government and Municipal	
(a)—Police—		Administration—	
The posting of punitive police in five villages	...	Vice-Chairmanship of the Arrah Municipality ...	
in the Contai Subdivision ...	534	A blot on the Arrah Municipality ...	
Police surveillance over the students of Dacca ...	ib.	Enhanced taxes in the Bankura Municipality ...	
Alleged police surveillance over certain Dacca	...	A Medical College incident ...	
youths ...	ib.	...	
The <i>Desh Sewak</i> prosecuted ...	ib.	(f)—Questions affecting the land—	
Dismissal of a Police Superintendent and others ...	ib.	Survey and Settlement in the Midnapore district... 543	
Dacoities in Bengal ...	ib.	Mr. Gourlay's report anxiously awaited ... 545	
Abnormal increase of dacoities in the two Bengals	ib.	(g)—Railways and Communications, including Canals	
The Natra dacoity ...	535	and Irrigation—	
Systematic dacoity in Bengal ...	536	Thefts on the Bengal-Nagpur Railway... 545	
The police and the recent dacoities ...	ib.	(h)—General—	
The police and the unrest ...	ib.	The fate of Fraserganj ... 545	
The plea for police reform ...	537	Government's alleged neglect of the agricultural	
Transfer of certain officers of the Calcutta Police to	...	resources of the country ...	
the Bengal Police ...	538	Taccavi loans in Murshidabad ...	
The son of Babu Krishna Kumar Mitra's experi-	...	The work of the Agricultural Department of the	
ences ...	ib.	Bengal Government ...	
A complaint ...	ib.	Separate representation for Muhammadans ...	
		The Reform Scheme ...	
		Musalman and the Reform ...	
		Hindu representation in Councils based on mis-	
		calculations ...	
		Separate electorate for Musalmans ...	
		Muhammadan representation ...	
		An Executive Council for Bengal ...	
		Lord Percy's remarks on Mr. S. P. Sinha's appoint-	
		ment ...	
(b)—Working of the Courts—			
Government servants as Assessors in State trials in	...		
political cases... 538			
The Nadia kidnapping case ...	ib.		
The Jadu Baira case ...	539		
Whipping inflicted on a boy at Noakhali ...	ib.		
Appointment of an Advocate-General for Bengal ...	ib.		
The "judicial lion" and the "executive lamb" ...	ib.		
The Calcutta High Court ...	540		
An incident at Khulna ...	ib.		
The salaries of Munsiffs ...	ib.		
The Naihati Mill riot case ...	ib.		

(A)—General—concluded.

The recommendations of the Decentralisation Commission ...	550
Musalmans in the Provincial Civil Service of Eastern Bengal and Assam ...	ib.
Sir Edward Baker and the Darjeeling exodus ...	ib.
Sir Edward Baker's stern sense of duty ...	ib.
The Arms Act and Sepoys ...	ib.

III.—LEGISLATION.

Public Charities Endowment Bill ...	551
-------------------------------------	-----

IV.—NATIVE STATES.

Mysore Government and two newspapers ...	551
The Maharaja of Jajpur and Deva-Nagri script in His Highness's Courts, etc. ...	ib.

V.—PROSPECTS OF THE CROPS AND CONDITION OF THE PEOPLE.

Nil.

VI.—MISCELLANEOUS.

Extension of Lord Minto's term of office desirable ...	551
Female education ...	ib.
Export of food-grains condemned ...	ib.
The high prices ...	452
The Rajput Sudhhi movement ...	ib.
"Sedition is a sin" ...	ib.
The <i>swadeshi</i> movement entails loss on the Manchester cloth merchants ...	553
Mr. Kilboy's exemplary act of kind-heartedness to the Indians ...	ib.
The need of a hostel in Calcutta for Biharis ...	ib.
"The Anglicised Babu" and the <i>swadeshi</i> agitation ...	ib.
The present unrest ...	554
The present year unlucky for the Musalmans ...	ib.
Hindu-Musalmán class feeling ...	ib.
Muhammádan agitation—a sign of the times ...	555
Dissension as the source of evil ...	ib.
The Hon'ble Nawab Sir Salimulla ...	ib.
Mr. Lovat Fraser's interviews with prominent Indians ...	ib.
"Where is the Mother?" ...	556

VI.—MISCELLANEOUS—concluded.

The <i>Englishman</i> and the recent dacoities ...	557
The <i>Englishman</i> and the recent dacoity cases ...	ib.
The English and Malaria ...	ib.
Bengalis disallowed to visit the Agra fort ...	ib.
Beatification of Joan of Arc in France ...	558

URIYA PAPERS.

Chanahatta Middle English School in distress ...	558
Mangoes spoiled by hail-stones in Mahabala ...	ib.
A proposal to transfer the monkeys bodily from Puri ...	ib.
The edibility of the <i>Kendu</i> fruit in the Orissa Garjats ...	ib.
Government thanked ...	ib.
The appointment of Mr. R. C. Dutt, C.I.E., as Prime Minister of Baroda approved ...	ib.
A complaint against the Orissa Text-book Committee ...	ib.
An Excellent Dewan in Boad ...	ib.
The weather in Dhenkanal ...	ib.
The weather in Talcher ...	ib.
A <i>mella</i> in Dhenkanal ...	559
Mr. M. S. Das, C.I.E., supported ...	ib.
Liberality of the Nawab of Junagarh ...	ib.
The tiger-scare in Jajpur ...	ib.
Europeans interfering with the movements of the Indians on the Puri sea-beach ...	ib.
The <i>Uriya</i> and <i>Narasambad</i> and the <i>Sambad</i> <i>Vahika</i> on the Municipal embroglio in Balasore ...	ib.
Fires in the Balasore district ...	ib.
The weather in Balasore ...	ib.
Public health in Balasore ...	ib.
The Chandaneswara <i>mella</i> in Balasore ...	ib.
An interesting find in Napo in the Balasore district ...	ib.
Proposed regulations prohibiting smoking and drinking in public streets ...	560
Charges of irregularities against the Balasore Municipality ...	ib.
The Balasore Municipal Commissioners ...	ib.
A correction ...	ib.
The Chairman of the Balasore Municipality is responsible for its unsatisfactory state ...	ib.
The speech of the Hon'ble Mr. M. S. Das, C.I.E., approved ...	ib.
Mr. Birley, District Magistrate of Cuttack ...	ib.
The poverty of village <i>gurus</i> exposed ...	ib.
Certain Revision Settlement proceedings criticised ...	561
Liberality of the Raja of Khallikote ...	ib.
A fire resulting in the death of a woman ...	ib.
Gambling ruining men in Cuttack ...	ib.
Fires in Cuttack ...	ib.
An accident ...	ib.
The weather in Cuttack ...	ib.
In memoriam: Rai Radhanath Rai Bahadur, the Uriya poet ...	ib.

LIST OF NEWSPAPERS.

[As it stood on the 1st January 1909.]

No.	Name of Publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
BENGALI.					
1	"Anusilan" ...	Calcutta ..	Weekly	Barondro Lail Mukerjee, age 37, Hindu	1,000
2	"Bangabandhu" ...	Ditto ...	Do.	Gets contributions from different writers.	600
3	"Bangabhumi" ...	Ditto ...	Do.	Kanai Lal Das, age 35, Karmokar	100
4	"Bangaratna" ...	Banaghat ...	Do.	Behari Lal Sarkar, age 52, Kayastha ;	15,000
5	"Bangavasi" ...	Calcutta ...	Do.	Hari Mohan Mukerji, age 41, Brahmin ; and Durga Das Lahiri.	
6	"Bankura Darpan" ...	Bankura ...	Do.	Bissonath Mukerji, B.L.	713
7	"Basumati" ...	Calcutta ...	Do.	Radhika Prosad Ghose, age 37, Hindu	13,000
8	"Bharat Chitra" ...	Ditto ...	Do.		
9	"Birbhum Hitaishi" ...	Suri ...	Do.	Rajranjan Sen, age 34, Baidya	300
10	"Birbhum Varta" ...	Do. ...	Do.	Debendra Nath Chakravarti, age 36, Brahmin.	300
11	"Burdwan Sanjivani" ...	Burdwan ...	Do.	Probodha Nanda Sarkar	650
12	"Chinsura Vartavaha" ...	Chinsura ...	Do.	Dinanath Mukerji, age 42, Brahmin	650
13	"Daily Hitavadi" ...	Calcutta ...	Daily		
14	"Dainik Chandra" ...	Ditto ...	Do.	Hari Dass Dutt, age 37, Kayastha, ...	200
15	"Dharma-o-Karma" ...	Ditto ...	Monthly		
16	"Education Gazette" ...	Chinsura ...	Weekly	Shibnath Bannerji, M.A., B.L. ...	1,500
17	"Ekata" ...	Calcutta ...	Do.	Nafur Chandra Sarkar, age 35, Kayastha.	1,250
18	"Hitavadi" ...	Ditto ...	Do.	Jaladhar Sen, age 46, Hindu, Jogendra Kumar Chatterjee of Chandragore, and Manindranath Bose of Chitta.	30,000
19	"Hindusthan" ...	Ditto ...	Do.	Hari Das Dutt, age 37, Kayastha	1,000
20	"Howrah Hitaishi" ...	Howrah ...	Do.	Gishpaty Kabytirtha, age 36, Kayastha.	2,500
21	"Jagaran" ...	Bagerhat ...	Do.	Behari Lal Roy, age 45, Kayastha ; Beni Madhab Ganguly, age 35, Brahmin ; and Monmotha Nath Roy, age 32, Brahmin.	600
22	"Jasohar" ...	Jessore ...	Do.	Ananda Mohan Chaudhury, age 34, Kayastha	500
23	"Kalyani" ...	Magura ...	Do.	Biswar Mukherjee, age 45, Brahmin ; and Tarak Brahma Sirdar, Kayastha.	1,200
24	"Khulnavasi" ...	Khulna ...	Do.	Gopal Chandra Mukerjee, age 50, Brahmin.	300
25	"Manbhum" ...	Purulia ...	Do.	Bagola Chandra Ghosh, age 36, Kayastha.	300
26	"Matribhumi" ...	Chandernagore ...	Do.	Surendra Nath Sen, age 32, Hindu	500
27	"Mihir-o-Sudhakar" ...	Calcutta ...	Do.	Sayyid Osman of Basirhat, age 35 ; and Maulvi Rezasuddin Ahmad of Kareya.	4,000
28	"Murshidabad Hitaishi" ...	Saidabad ...	Do.	Bonwari Lal Goswami, age 44, Brahmin.	100
29	"Nadia" ...	Krishnagar ...	Do.	Susil Kumar Maitra, age 28, Brahmin.	300
30	"Navajivani-o-Swadeshi Christian."	Calcutta ...	Tri-Weekly	Rev. Lall Behari Shah age 60, Native Christian.	300
31	"Nayak" ...	Ditto ...	Daily and Weekly.	Panch Kowri Banerji ...	500
32	"Nihar" ...	Contai ...	Weekly	Madhu Sudhan Jana, age 49 ...	200
33	"Nivedan" ...	Calcutta ...	Do.		
34	"Pallivarta" ...	Bongong ...	Do.	Charu Ch. Roy, age 35, Kayastha	400
35	"Pallivasi" ...	Kalna ...	Do.	Sosi Bhusan Banerji, age 43, Brahmin	600
36	"Prachar" ...	Calcutta ...	Monthly		
37	"Prasun" ...	Katwa ...	Weekly	Purna Chandra Chatterji, age 43, and Banku Behari Ghose, age 38, Goals.	500
38	"Pratihar" ...	Berhampore ...	Do.	Kamakhyas Prosad Ganguli, age 60, Brahmin.	100
39	"Prava" ...	Calcutta ...	Do.	Mahendra Nath Chakravarti, age 39, Brahmin.	300
40	"Prabhat" ...	Ditto ...	Do.	Sailendra Nath Chatterjee, age 26, Brahmin.	300
41	"Purulia Darpan" ...	Purulia ...	Do.	Amulya Ratan Chatterjee, age 3 Brahmin.	300
42	"Ratnakar" ...	Asansol ...	Do.	Rakhal Chandra Chakravarti, age 26, Brahmin ; and Gopal Chandra Mitra, age 6, Kayastha.	500
43	"Samaj Darpan" ...	Salkia ...	Do.	Satyaj Charan Banerjee, age 28, Brahmin.	1,300
44	"Samay" ...	Calcutta ...	Do.	Ganendra Nath Das, age 54, Brahmin	300
45	"Sanmilani" ...	Serampore ...	Do.		

LIST OF NEWSPAPERS—concluded.

No.	Name of Publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
46	"Samvad Purnachandrodaya"	Calcutta ...	Daily ...	Purna Chandra Ghattak, age 45, Brahmin.	50
47	"Sandhya" ...	Calcutta ...	Do. ...		
48	"Sanjivani" ...	Ditto ...	Weekly ...	Shiva Nath Sastri and Ramananda Chatterjee.	7,000
49	"Sevika" ...	Diamond Harbour ...	Monthly ...		
50	"Soltan" ...	Calcutta ...	Weekly ...	Moulvi Muhammad Monirassam of Chittagong.	1,500
51	"Sonar Bharat" ...	Howrah ...	Do. ...	Baikunta Das Gupta, age 35, Baidya	3,000
52	"Sri Sri Vishnu Priya-o-Ananda-Bazar Patrika."	Calcutta ...	Do. ...	Rasik Mohan Chakravarti, age 37, Brahmin.	2,000
53	"Swadesh" ...	Ditto ...	Do. ...	S. C. Lahiri, Pat. Lovett and Pundit Baijnath Bidyanidhi.	500
54	"Tamalika" ...	Tamluk ...	Do. ...	Sita Nath Mondal, age 26, Hindu ...	500
55	"Twenty-four Parganas Var-tavaha."	Bhawanipur ...	Do. ...	Hem Chandra Nag, age 26, Kayastha	500
HINDI.					
56	"Bharat Mitra" ...	Calcutta ...	Weekly ...	Mahabir Prosad, age 35, Vaisya; and Amrito Lal Chakravarti, age 46, Brahmin.	3,200
57	"Bihar Bandhu" ...	Bankipore ...	Do. ...	Nanda Kumar Sharma, age 35, Kayastha.	500
58	"Bihar Gazette" ...	Ditto ...	Do. ...	Muhammad Murad Ali Khan, age 42, Kayastha.	250
59	"Bir Bharat" ...	Calcutta ...	Do. ...	Prantosh Dutta, age 35, Kayastha ...	500
60	"Ghar Bandhu" ...	Ranchi ...	Fortnightly ...	Rev. E. Muller, Superintendent, G. E. L. Mission, Ranchi.	1,000
61	"Gyanoday" ...	Calcutta ...	Monthly ...		
62	"Jain Gajet" ...	Arrah ...	Weekly ...	Printed and Published in the United provinces.	
63	"Jain Pataka" ...	Calcutta ...	Monthly ...		
64	"Hindi Bangavasi" ...	Ditto ...	Weekly ...	Hari Kisson Joahar, age 30, Khettri	4,000
65	"Hitavarta" ...	Ditto ...	Do. ...	Rao Purandkar, age 29, Mahratta Brahmin.	3,000
66	"Lakshmi Upadesh Lahri" ...	Gaya ...	Monthly ...		
67	"Marwari" ...	Calcutta ...	Do. ...	R. K. Tebrevala, age 34, Hindu Agar-walla.	500
68	"Marwari Bandhu" ...	Ditto ...	Weekly ...		
69	"Narsingha" ...	Ditto ...	Monthly ...		
70	"Siksha" ...	Bankipore ...	Weekly ...	Goadkaran Singh, age 38, Babhan ...	255
PERSIAN.					
71	"Rosnama-i-Mu k a d d a s -Hablul Matin"	Calcutta ...	Weekly ...		
URDU.					
72	"Ayini-i-chatar Gupt" ...	Bankipore ...	Do. ...		
73	"Al Panch" ...	Ditto ...	Do. ...		
74	"Dar-ul Sultanat" ...	Calcutta ...	Do. ...	Quasi Abdul Latif, age 35, Muham-madan.	200
75	"Khawah Mokhab Panch" ...	Gaya ...	Do. ...		
URIA.					
76	"Garjatbasini" ...	Talcher ...	Do. ...	Bhagi Ruth Misra, age 40, Brahmin.	
77	"Manorama" ...	Baripada ...	Do. ...		600
78	"Nilachal Samachar" ...	Puri ...	Do. ...	Baidya Nath Singh, age 31, Punjabi	
79	"Sambalpur Hitaishini" ...	Bamra ...	Do. ...	Dinabandhu Padhan ...	500
80	"Samvad Vahika" ...	Balasore ...	Do. ...	Harish Chandra Sarkar, age 52, Sad-gop.	700
81	"Uriya and Navasamvad" ...	Cuttack ...	Do. ...	Ram Tarak Sen, age 47, Tamuli ...	
82	"Utkal Darpan" ...	Sambalpur ...	Do. ...		800
83	"Utkal Dipika" ...	Cuttack ...	Do. ...	Gauri Sankar Roy, age 75 ...	
84	"Utkal Sakti" ...	Calcutta ...	Do. ...		500
85	"Utkal Varta" ...	Ditto ...	Do. ...	Moni Lal Moherana, age 45, Hindu Karmokar.	

Additions to, and alterations in, the list of vernacular newspapers.

No.	Name of Publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
6A	<i>Bengali.</i> " Bangla " ...	Santipur ...	Weekly ...		...

(5)
 Additional Information of the following

General	Name, rank and grade of officer	Duty station	Date of birth	Date of death

I.—FOREIGN POLITICS.

THE *Namai Muqaddas Hablul Matin* [Calcutta] of the 16th April is not disposed to believe that the armed intervention of Russia had been a source of consternation not only to the Nationalists but to the Shah also, for, it says, the Shah had long been trying to bring about the intervention of the Russian troops in Azerbaijan, and his delayed announcement of the armistice was nothing but a trick played for giving an excuse to the Russians for justifying their intrusive conduct. Russia had long been ready for an armed intervention, and the English had approved of it; but what stood in her way were, first, the strength of the Nationalists in Azerbaijan under Sattar Khan at Tabriz, and, secondly, the readiness of Turkey to follow the example of Russia in sending troops to that town. The Tabrizists being weakened on account of a protracted siege of their town and scanty supply of provision on the one hand, and Turkey being involved in her own affairs on the other, the Russians found an opportunity of realising their long-cherished desire.

NAMAI MUQADDAS
HABUL MATIN.
Apl. 20th, 1909.

The paper fears that if the Nationalists will not make speedy arrangements to remove the anarchy from the country by preventing the movements of the Royalists, Ghilam, Khorasan, Ispahan, Shiraz, etc., will shortly share the fate of Azerbaijan, for the Royalists are sure to move from place to place creating havoc and thus provoking the Russians and the English to send fresh troops to each place under the pretext of safeguarding the lives and property of their subjects.

Even if we suppose that the Powers have no intention of territorial acquisition at present, no one can deny that the stay of their army in Persia will bring about incidents similar to those which happened in Egypt. The idea of driving them out of the country will then become an impossible dream.

The only way of saving themselves from the calamity which is now threatening them, is that the Nationalists should prevent the anarchy by making an immediate attack on Teheran, establishing the Parliament, and restoring peace and order. The unopposed entry of fifty Cossacks into Resht has been followed by a fresh arrival of two thousand soldiers; and if even now they are left unopposed, their number may shortly swell to two hundred thousand.

The paper concludes its observation with the remark, that if forty crores of the Persians be inspired with a little zeal, they would be quite a match for ten Powers like Russia, and exhorts the spiritual leaders to preach unity among the people so that they may all pledge themselves to a common cause.

2. Seeing that the Russian force has entered the Persian territory to the consternation of both the Nationalists as well as the Royalists, the *Bharat Mitra* [Calcutta] of the 1st May asks if England will allow the opportunity to slip from her hands.

BHARAT MITRA,
May 1st, 1909.

3. Referring to the objection of the *Daily News* of London to the Czar's visiting England because of his being an inveterate enemy of liberty and inciter of crime the *Hindi Bangavasi* [Calcutta] of the 3rd May observes:—

HINDI BANGAVASI,
May 3rd, 1909.

"While statements like these are made in the newspapers has any one any idea of what consultations are going on about Persia between the Foreign Ministers of Russia and England?"

4. The *Nayak* [Calcutta] of the 28th April writes:—

NAYAK,
Apl. 28th, 1909.

The Turkish Revolution. If Reuter is to be believed, we are evidently at the threshold of a new era, comparable in importance to the new era inaugurated by the French Revolution at the close of the 18th Century. The French Revolution marked the birth of popular

power in Europe, and this Turkish Revolution will mark an exhibition of brute force by the same European Powers. The fall of Turkey will at once bring into active play on the stage of international politics forces like the arrogance and ambitions of Germany, the ardent desire of Russia to be avenged on a rival, the carefulness of England to protect her own interests, and finally the socialistic and anarchist movements. An immense upheaval will be brought about in Europe, which acting on Western Asia may, as well as not, end in the birth of a new Power and of a new sentiment. The constant military preparedness of the great Continental Powers is sure some time or other to find vent in actual warfare. Furthermore the balance of power in Europe has been upset, now that Great Britain and France dare not oppose the demands about Bosnia and Herzegovina made by Austria with the backing of Germany. And lastly it is Turkey's existence as a strong political entity alone which bars the way to German and Prussian designs on the Mesopotamian valley and on Persia. If these two great Powers should now seek an opportunity to carry out those designs, it is impossible to believe that England, or Afghanistan, or even China or Japan, not to speak of the local population affected will quietly look on.

Thus, looked at in all directions, an unsatiated spirit of brute force, of ambition, of arrogance and of luxury, indifferent to considerations of justice and of religion, is seen to be at work behind all these international developments. Europe, evidently, is destined to meet the doom at its own hands, unable to stand its own strength and its own influence. How Musalmans all over the world will fare as the result of this suicide of Europe, nobody can tell. There would be no call for all these apprehensions, if the present Turkish situation had been brought about by personal enmities, instead of, as actually, by the birth of a new desire among the nation as a whole for political power.

STAR OF INDIA,
Apl. 30th, 1909.

5. The *Star of India* [Arrah] of the 30th April has the following on the recent events in Turkey :—

The ex-Sultan Abdul Hamid.

The revolution has, as it were, turned the world upside down. Sultan Abdul Hamid ascended the throne at a time when Turkey was on the verge of annihilation, its administration being out of order, its people rebellious, and the formidable enemy, namely, Russia, in possession of Constantinople. It was Sultan Abdul Hamid who through his foresight and statesmanship saved the country to the Muhammadans at a critical moment. The people were so ignorant at the time that they could not be consulted in connection with the weal or woe of the country. Times have wrought a change, and education of its people has brought about results similar to those in other countries under similar circumstances. They wanted to take part in the administration of their country, and to deprive the Sultan of the power of doing anything connected with the affairs of the State without consulting the representatives of the subjects. The Sultan, who in common with the ways of the world, tried to suppress those who made the above demand, either because he considered them to be rebels, or because he thought they were still unfit for Parliamentary Government; but the idea growing stronger and stronger every day the Sultan had at last to yield, and the revolution thus brought about, without shedding a drop of blood, astounded the people as being unique in the annals of the world, which was therefore till the other day resounding with the praises of the Sultan.

Just as a wise monarch like Aurangzeb had committed a blunder in the ill-treatment of Sivaji after his capture, just as the clear-brained Napoleon Bonaparte had acted unwisely in waging war with all the European Powers at once, so the Sultan too was unwise enough to commit a similar blunder, provided the allegation against him of having abetted the military revolt, is well-founded, with the result that he was deprived of the throne.

DARUS SULTANAT,
Apl. 30th, 1909.

6. The *Darus Sultanat* [Calcutta] of the 30th April has the following observation in connection with the revolution in Turkey :—

Revolution in Turkey.

Our informations relating to the affairs in the East are based mostly on Reuter's telegrams, which very often contradict each other. Much of the information regarding the East has even in times of peace lacked truth.

No paper can therefore form any definite opinion as to which side is to blame for having taken up the initiative which brought about such startling results.

The Young Turks have given no reason for their formal proclamation that the Sultan was against the Constitution. It was moreover quite unlawful on their part to invest the Sultan's palace under the excuse of his having been hostile to the Constitution. The Young Turks and the members of the Committee of Union and Progress are ungrateful if they are intent on ignoring the distinguished abilities of the Sultan. How well he has protected his Kingdom throughout is known to every one in the world. He has even now not lost his balance of mind, and the investing army is no less dear to him than his own guards. His order to his guards not to open fire on the investing army is an extraordinary instance of his love for the life and prosperity of his subjects. Rashid Affendi who is about to be proclaimed as Sultan by the Committee of Union and Progress will never prove a useful ruler like Sultan Abdul Hamid. It is worth pointing out that according to the new Regulations the Sultan's son had been declared as his successor to the throne. It is possible therefore that the young Turks have induced Rashid Affendi, who professed unity of thought with them, to join in a conspiracy against the Sultan by holding out to him the hope of securing the throne to himself. The success of the Turks has been due to the ever peaceful attitude of the Sultan, who abhors all bloodshed. The prompt action taken by the Turks to suppress the reactionaries is justifiable on the ground that it was necessary to prevent the mischief from spreading; but steps taken to depose the Sultan were ignominious.

The paper concludes its article with the remark, that it is startled to hear that Rashid Affendi has been really proclaimed as Sultan. The Young Turks are however guilty of very cruel treatment of Sultan Abdul Hamid, who is the first sovereign of the Kingdom to grant liberty, justice and equality to his people.

7. Referring to the recent affairs in Turkey, the *Daily Hitavadi* [Calcutta] of the 1st May writes:—

DAILY HITAVADI,
May 1st, 1909.

The situation in Turkey.

Several times before have Sultans of Turkey been murdered and new Sultans put in their places, but none of those inhuman incidents was the outcome of a revolution or the natural sequence of the awakening of a new spirit. The present situation in Turkey is, as it were, an index of the new awakening which has taken place all over Asia, and Europe must have been thunderstruck at it. It seems as if Providence has proclaimed to the world, through Abdul Hamid's mouth, that it is the working of fate which had so long kept down the power of Islam in Europe and Asia has now infused Turkey with a new life. It is not known when the waves of this new life will reach the Moslem community in India, but it is certain that the day of autocracy and brute force is passing away for ever, and that the Moslems of India must prepare themselves for the new state of things.

8. In giving a detailed account of the recent events in Turkey leading to the deposition of Sultan Abdul Hamid, the *Bharat Mitra* [Calcutta] of the 1st May says that where—

BHARAT MITRA,
May 1st, 1909.

A contrast.

as the people of England have executed their unpopular king, not even a passing breeze of cruelty could touch the Young Turks so full of zeal for civilisation.

9. The lot of Indians, says the *Hitvarta* [Calcutta] of the 29th April, is the same whichever country they may be in.

HITVARTA,
Apr. 29th, 1909.

The sad condition of the Indian coolies in Transvaal.

Mr. Naidu of Madras has recently described the condition of the coolies in the Transvaal in heart-

rending terms. A net has been spread throughout the country to catch the Indian birds in the shape of the coolies by the English agents, who get Rs. 35 for each cooly. The unfortunate men get Rs. 7½ a month for 15 hours' continuous labour, besides kicks and flogging from their masters when unable to perform their allotted task. Here the women and children, as well as adults, are weighed in the same balance. On the expiry of their term they get their freedom from bondage, but have to pay about sixty rupees a year for remaining in the country; and being unable to pay for their return passage, have to rot in the same hell with no one but the All-Merciful to protect them.

II.—HOME ADMINISTRATION.

(a)—Police.

NIHAR,
Apl. 27th, 1909.

10. Referring to the posting of a punitive police force in five villages in the Bhagwanpore thana within the Contai Subdivision, the *Nihar* [Contai] of the 27th April says, nobody knows what the villagers have done for which they are going to be so severely punished. Five or six months ago a few shops were burnt down, and there was an attempt to shift the blame on the much-maligned *swadeshi* workers. But no disturbance has followed since then, and it is incredible that the villagers should be punished for an incident which occurred so long ago. The villages are situated near the Sujamutha catchery of the Maharaja Bahadur of Burdwan, and the truth may be ascertained if he be entrusted with the enquiry. The people are all extremely poor, and the posting of a punitive force will totally ruin them.

TIRHUT SAMACHAR,
Apl. 29th, 1909.

11. The *Tirhut Samachar* [Muzaffarpur] of the 29th April learns that police surveillance is being kept over 200 students of the schools and colleges of Dacca, who are suspected to have been connected with the Dacca Anusilan Samiti to the great annoyance of not only the students but their neighbours too. The attention of the Government is invited and it is hoped the students will get relief soon.

SAMAY,
Apl. 30th, 1909.

12. The *Samay* [Calcutta] of the 30th April writes that about two hundred respectable young men of Dacca have been placed under police surveillance for no other offence than that they happened to be the members of the local Anusilan Samiti lately disbanded. So then, says the paper, these respectable youths are considered by the police to be of the same type as murderers and dacoits. This conduct of the Dacca police has hurt the feelings of the public very sorely.

HITVARTA,
Apl. 29th, 1909.

13. The *Hitvarta* [Calcutta] of the 29th April publishes a translation of the articles on which the prosecution of the *Desh Sewak* of Nagpur was based.

HITVARTA,
Apl. 29th, 1909.

14. Referring to the dismissal of Mr. Sullivan, the District Superintendent and others as announced in the *Hindu* of Madras the *Hitvarta* [Calcutta] of the 29th April observes that if the Government are really inclined to obtain information about the corruption of the police they should have a private enquiry made into the matter. There is then every likelihood of their finding half the police deserving of short shrift. It is also a means of removing unrest in the country.

JASOHAR,
Apl. 29th, 1909.

15. The *Jasohar* [Jessore] of the 29th April writes :—
We are astounded to find that dacoities are becoming more and more frequent. As many as thirty or thirty-five dacoities have taken place within the last two weeks. We hear that there are two classes of men who are concerned in these dacoities. One of them belongs to the anarchical patriots, though we cannot in any way bring ourselves to believe this. It is rumoured that they are committing dacoities in order to employ the money thus obtained in doing good to the country. The other class of dacoits are the old robbers, who are taking advantage of the present persecution of *swadeshi* to pass themselves off as *swadeshi* dacoits. So far the police have failed to obtain any clue to these dacoities. That is the first time that such incidents are taking place under the British rule.

SANJIVANI,
Apl. 29th, 1909.

16. How efficiently the government of the country is being carried on after the partition of Bengal, writes the *Sanjivani* [Calcutta] of the 29th April, will be abundantly clear from the list of terrible dacoities that took place in the two Bengals during the last week. On the 31st April last three dacoities took place in the district of 24 Parganas alone, one in the house of Nandalal Banerjee of Saibali village near Baraset, another in the house of

Nilratan Sardar, of Gandadal village, near Diamond Harbour, and the third in the house of Dwarka Nath Ghosh of Jajra village, eight miles from Baranagar.

On the 22nd April last some thieves entered the house of Babu Gaganendra Nath Tagore in Calcutta and made away with articles worth Rs. 1,000.

A curious case of dacoity occurred on the night of the 23rd at the Natra village, in the 24-Parganas district, in the house of Krishna Nath Mitra. The dacoits pretended to be working for the *swadeshi* cause.

Still another case of daring dacoity took place on the 26th at Pabna in the house of Babu Jadav Chandra Ghatak, pleader.

May we ask if this is good administration? The police, as usual, failed to trace any of the cases mentioned above. What can be a better proof of their boasted proficiency than this? If the police go on in this way for a little longer, life and property in the country will become extremely unsafe.

17. The following is a full report of the account published of the Natra dacoity by the *Natak* [Calcutta] of the 30th April:—

The Natra Dacoity.

The Natra dacoity. The *Statesman's* new report. The strange story of the driver. The protest by the villagers. Did the dacoity really take place?

The *Statesman* of the 30th April published the following report regarding the Natra dacoity:—

The Diamond Harbour Police have succeeded in finding a new clue to the Natra dacoity. It has transpired that on the afternoon of Friday last two third class hackney carriages carrying 8 or 9 Bengali young men passed along the Diamond Harbour Road which runs from Kidderpore to Diamond Harbour. The reader will remember that the dacoity was committed early on the morning of Saturday last. The two gharris arrived at Rajarhat within the jurisdiction of the Bistupore thana. Rajarhat is sixteen miles distant from Kidderpore, and Diamond Harbour is about 36 miles distant. Here the young men dismissed the two gharris and engaged two local carriages and arrived at a place one mile from Natra at about 10 P.M. The occupants asked the drivers to wait till morning, giving them to understand that they were going to join a bridal procession. Early on Saturday the young men came back and discharged the two gharris. Nothing has as yet been traced as to what the party did after dismissing the carriages at Rajarhat. Two of the party wore spectacles. The complainant says that the dacoits were not masked and he would be able to identify them. He does not admit that any local man entered the house, though it is possible that some might have been loitering outside the house.

We have received the following letter from a respectable correspondent:—

SIR,

I am surprised to read your paper of the 28th April. Of course you are not to blame; the English newspaper from which you took the account of the dacoity is full of inaccuracies from top to bottom. It is in the exaggerated language of self-seekers. Now-a-days it is the fashion to magnify incidents, otherwise no credit can be gained. On the other hand it is easy to shift the blame on *swadeshis* by some means or other considering the present tendency to harass and put them down, and thereby gain one's selfish ends. We therefore beseech you to publish a detailed account of the incident in your to-morrow's issue, and thereby remove the public misapprehension.

The time of the incident was the night of Saturday, the 23rd April. Ten or twelve men are said to have put on bridal dress, that is, they wore boots, socks, silken *chodars*, *panjabis*, black-bordered *dhoties*, gold spectacles and watches and chains, and went away after completing their work within half-an-hour at the most. The *Statesman* said 10 to 12 thousand rupees were carried away. The *Daily News* said 30 or 35 thousand rupees. But the police declare that the dacoits carried away only Rs. 3,317. Again, the cries of the house-holders, the roaring of the dacoits, the clang of weapons and the loud barking of dogs were not heard by any of the neighbours. Moreover the wife of Ramtaran's elder brother, who was sleeping in the next room, also did not hear the least noise.

It seems that the dacoits were very kind-hearted, for they said "Mother, we will return the money with compound interests." And the "Mother"

NATAK,
April 30th, 1909.

was much more kind-hearted for she at once opened the door and gave away everything.

This is all. But the evil-mongers of the village are making evil suggestions. They say that the dacoity was a hallucination of a dream, and nothing more.

A WELL-WISHER OF THE VILLAGE.

BIHAR BANDHU,
May 1st, 1900.

18. Seeing that systematic dacoities are organised in Bengal by the anarchists, the *Bihar Bandhu* [Bankipore] of the 1st May fears that there is a secret association of these

men, and says that if they mean to strengthen their party by such dishonest means, they can never achieve their end, for the result of sin is always painful. The paper asks the Government to make such arrangements as would stop dacoity.

DAILY HITAVADI,
May 2nd, 1900.

19. The *Daily Hitavadi* [Calcutta] of the 2nd May, in pointing out how about twenty cases of undetected dacoity have occurred in the two Bengals in the course of the last two or three weeks, writes that the criminal

classes are taking advantage of the pre-occupation of the police with *swadeshi* cases, and of their known disposition to look for "political" offenders in all cases of crimes, to commit dacoities. The failure of the police to detect and punish the actual criminals has been lately so marked as actually to raise a doubt of their willingness to do their duty in this respect. In any case even if their *bond fides* be assumed, their inaptitude is such as to call for their early supersession as a body. Under the circumstances Government ought no longer to deny to the people the right to possess fire-arms with which they can fight the dacoits themselves. Continuing, the paper points out how in connexion with the Natra dacoity case, it has been alleged that no dacoity whatever was committed on the night of the Friday in question; at least the persons living next door know nothing of it. The paper calls for an official inquiry into this allegation, in order to vindicate the good name of the police.

HITAVADI,
Apr. 30th, 1900.

20. The *Hitavadi* [Calcutta] of the 30th April writes:—
The police were of course brought into being, in order to assist Government in protecting the innocent and punishing the guilty. They were meant to serve a most useful purpose, but in Bengal unfortunately they have come to prove to the people a source of unmitigated mischief.

We do not say that in the ranks of the force there are absolutely no men with a sense of duty and responsibility, but they are few. And such of them as are so, languish for want of notice and encouragement from their superiors. Indeed these superiors very often belaud and bring before the public eye officers whom the public look on as oppressive and dishonest. Naturally therefore the public look on these as typical of the whole force.

The visit of a daroga to a village is invariably looked on with apprehension by the villagers, who have to supply food of various sorts free to him. And those who have to transact business with the daroga, dare not approach him on these occasions without the payment of presents in cash and in kind. The unblushing acceptance of these presents usually constitute the sole duty of the officers on these occasions, for the inquiry he institutes almost invariably results in leaving the actual offender at large.

This sort of open breach of duty was uncommon before; there was in those days an apprehension that if any act of dishonesty was brought to the notice of the superior authority, an explanation would be called for. This apprehension has been removed in the course of the past few years. They find high officials telling untruth in order to save the reputation of the force, indulging them like spoilt children. Naturally therefore they are no longer afraid of any misdeed. The Beadon Square riot year before last drew from Sir Andrew Fraser a commendation of the conduct of the police to the disgust of the public. If Government found no evidence sufficient to punish the police at least it should have refrained from lavishing encomiums upon them.

The *swadeshi* agitation has been an influence to add to the arrogance of the police. Realising the attitude of the officials towards this movement, a number of the more acute of the body of policemen sent up a number of *swadeshi* cases (relating to the boycott of *belati* salt and clothing), the ultimate upshot

of which in the Courts naturally make people suspect that they were deliberately got up cases.

Since then, the coming into light of the anarchist conspiracy has afforded the police yet another opportunity of exerting undesirable and useless activity, useless because so far they have not been able to unearth any body of anarchists at all save one.

In addition to this general view of their conduct, there are particular incidents like their treatment of the Raja of Narajole which are always in the mind of the public, and naturally therefore they learn with regret that the police, the next year as in the last, are to make large inroads on the public treasury. We do not say that the officials actively support dishonesty in the police but we should like to know what we are to say to the public to remove their suspicion that they do? The last two or three weeks have seen dacoities committed with circumstances of bravado like the despatch of previous notice, etc., which recall similar crimes in the pre-British days. And yet what are the police doing? They are adept in arresting innocent men and in extorting confessions, but they show no capacity in tracking down real offenders.

To sum up, police oppression is a hundred times more to blame for the present discontent and unrest than seditious writings and speeches. If therefore the Government is serious in its desire to get rid of the unrest let them punish offending and dishonest policemen. Let them rise superior to the idea that the police are a sinless, blameless lot. The youths who are now being thrown into prison by Government have been thrown off their mental balance by the growing oppression of the police.

21. In a leading article, the *Bangavasi* [Calcutta] of the 1st May observes that the institution of police in India is as bad now as it was fifty years ago.

A plea for police reform.

BANGAVASI,
May 1st, 1900.

In giving evidence before the High-waters Colonisation Committee on the 10th March 1857, Mr. Thewbold said:—

"Mr. Halliday, in his minute quotes, I think, from a Member of the Council, who had said that the police were all thieves and robbers, and that probably the most effectual way of improving the country would be to put them all in prison, or words to that effect."

We do not say that now-a-days the men of the police are all thieves and robbers. There are good men among them no doubt. But, generally speaking, most of them are of a questionable character, and these men have brought disgrace upon the name of the police. Charges of theft and dacoity against the police are now-a-days very rare. But in harassing the weak and persecuting the innocent the police have made themselves notorious.

Can it be said that the short-comings of the police, as pointed out by Lord Curzon's Commission, have at all been remedied? What the rulers said fifty years ago, we can say now with equal truth.

The Christian Missionaries asked for a Commission in their memorial to Government for the reform of the police. Mr. Halliday wrote in reference to this, on 18th September 1856, as follows:—

"But why appoint a Commission to inquire into such matters as those? They have been inquired into repeatedly, and their defects thoroughly examined and exposed. Measures for the improvement of both the police and judicial system are now, as is well known, under the consideration of the Executive Government, and likely soon to be presented to the Legislature. The time at present is, as regards those things, not the time for investigation, but for action."

We have seen that in the matter of reforming the police the greatest dilatoriness has always occurred, and the last Police Commission has done little by way of reform. That the reform of the police was imperatively necessary was admitted by the Court of Directors, for they wrote in January 1836 as follows:—

"No financial considerations should stand in the way of a reform so urgently required."

Expenditure on the head of Police has now greatly increased, but where is the corresponding reform? Proper diagnosis of the malady has been made, but the proper remedy is not being applied.

NAYAK,
May 1st, 1900.

22. The *Nayak* [Calcutta] of the 1st May does not approve of the rumoured transfer of certain officers of the Calcutta Police to the Bengal Police. Considering that people of various races and languages live in Calcutta, writes the paper, no qualified officer of the Calcutta Police ought to be transferred elsewhere. The paper hopes that the Lieutenant-Governor will kindly see that no injustice is done to the officers of the Calcutta Police. True indeed that the police is a standing disgrace to the English raj and that it often becomes the duty of the paper to criticise the doings of the police, but still the paper would not have any injustice done to them.

BIR BHARAT,
May 2nd, 1900.

23. In giving a translation of a contribution by Babu Sukumar Mitra, son of Babu Krishna Kumar Mitra, published in the *Bengalee* of the 25th April last, in which the writer has given an account of how he is being troubled by the spies who haunt his house every now and then, the *Bir Bharat* [Calcutta] of the 2nd May says that the public have repeatedly prayed Government for the trial of Babu Krishna Kumar Mitra if he is alleged to have committed any offence but without any avail. The public have guessed from the account given by Babu Sukumar that the spies are none but the underlings of the police, although no one can be certain as to the soundness of the opinion formed in this connection.

DAILY HITAVADI,
May 4th, 1900.

The paper prays Government for holding an enquiry into the matter.

24. A correspondent writes to the *Daily Hitavadi* [Calcutta] of the 4th May:—

A complaint.

Amdahara is a small thickly populated village within the jurisdiction of the Bhagaban Gola thana in the Murshidabad district. About thirty or forty families of Maheswars live in this village, and all of them are cultivators and dealers in silk. They have had for the last ten or twelve years an association named "The Amdahara Maheswar Samati," the object of which is to encourage the spread of education among the Maheswars and to promote agriculture and fine arts. Some mischievous person recently wrote an anonymous letter to the Magistrate of Berhampore to the effect that these men were trying to establish *Swaraj* and spreading sedition with the help of the above-named Samiti. In pursuance of this letter the police one day came to the village, carefully searched all the houses in it from 11 A.M. to 6 P.M., and failing to obtain anything incriminating, went away with a pair of tongs and a few letters addressed to the Maheswar Samiti. A constable has been deputed to keep watch over the villagers and this has been a great source of oppression on them. Every man has to present himself to the constable early in the morning and to go to his own work on receiving his permission. It is the month of Baisak now and this is the time for sowing *aus* paddy. One evening while the villagers were holding a *sankirtan* the constable came up and told them peremptorily "to stop the shouting." The villagers were frightened at this and soon dispersed. Is there no remedy for all this?

(b)—Working of the Courts.

SANJIVANI,
Apr. 29th, 1900.

25. Referring to the fact that one of the Assessors in the Alipur bomb case, Babu Kadernath Chatterjee, is a clerk in the Income-tax Department of the Alipur Collectorate, the *Sanjivani* [Calcutta] of the 29th April says that Government servants should never be appointed as Assessors in such cases. By appointing Government servants, injustice is done not only to the accused persons, but to the gentlemen themselves, who find themselves in an awkward position. The writer expresses no opinion about the verdict of Babu Kadernath, but says that the action of Government should be above all kinds of hostile criticism.

JASOHAR,
Apr. 29th, 1900.

26. Adverting to the case in which four Muhammadans recently underwent trial in the Nadia Sessions Court on charges of kidnapping a young Hindu girl, the *Jasohar* [Jessore] of the 29th April fails to see why the jury found only one of the accused, viz., Yakub, guilty? Such inhuman offences as the one for

which these four men were brought up for trial are gradually getting to be more and more frequent, and the paper, therefore, thinks that something must be immediately done to put a stop to them.

27. The *Hilavadi* [Calcutta] of the 30th April cannot understand the justice of the act of the Sessions Judge of Nadia in acquitting Asghar and Nasir Shaikh, the two

The Jadu Baira Case.

men who on the clear verdict of the jury aided and abetted Yakub Molla in abducting a young Hindu widow of Jadu Baira in Kushtia. Apart from the opinion of the jurors, all the evidence pointed to the fact that Yakub did not commit the abduction single-handed but had associates.

28. The *Sri Sri Vishnu Priya-a-Ananda Bazar Patrika* [Calcutta] of the 29th April refers to a case of whipping inflicted

Whipping inflicted on a boy at Noakhali.

on a young lad under very painful circumstances by order of the District Magistrate of Noakhali against the opinion expressed by the Civil Surgeon, as reported in the *Suhrid*, a local paper, and writes:—

Immediate steps should be taken to banish this form of barbarous punishment from the British dominions. Whipping causes the greatest possible moral degradation, and its effect on the victim is disastrous to his moral nature. We hope His Excellency Lord Minto will see his way to take such steps in the matter as may be necessary for the end in view.

29. The *Dainik Chandrika* [Calcutta] of the 30th April does not think

Appointment of an Advocate-General for Bengal.

that the appointment of an Advocate-General for Bengal should be delayed any longer, when there is no lack of able Barristers in the Calcutta Bar.

30. In his exuberance of spirits at the farewell dinner given to Sir Francis Maclean, writes the *Basumati* [Calcutta]

The "judicial lion" and the "executive lamb."

of the 1st May, the Lieutenant-Governor said that during the term of office of Sir Francis Maclean

there was fast friendship between the judicial lion and the executive lamb. There is a distinct consensus of opinion that a combination between the Executive and the Judicial Departments can never be for the good of the community. For fear that any suspicion might arise in the public mind, Sir Francis Maclean's predecessors never joined any club or social entertainments. Sir Chandra Madhav Ghose and Sir Gurn Das Banerjee also set examples of judicial independence. The decisions of the High Court in the *Yugantar* Press confiscation case, the Bloomfield murder case, the application for bail in the Midnapore Bomb case and other cases within a very short time gained for it the respect and the homage of the public in general. The British Empire in India is based upon the strong faith of the people in the justice of the High Court. The undue familiarity between the judicial and the executive is fraught with danger to the stability of British rule in India. Neither Sir Andrew Fraser nor Sir Francis Maclean was alive to the importance of this.

At the time when Dr. Suresh of Barrackpore was murdered by British soldiers, a rumour spread that a conversation took place on this subject between the Lieutenant-Governor and the Chief Justice. But is it impossible to prevent such rumours, false though they may be, from arising?

Then came the great surprise of the public caused by Sir Andrew Fraser's letter to the Chief Justice asking him to see that the conduct of police officers when found guilty of gross irregularities might not be criticised by the Judges in their judgments. Sir Andrew ought to have known that adverse comments on the police by the High Court Judges produced a most salutary effect by enhancing the public esteem for British justice.

It may be that the lamb has profited by his friendship with the lion, but it cannot be said that the lion, the Government itself, and the general public have at all profited by it. But Sir Edward Baker has not shown any undue leaning towards the police. And as the new Chief Justice, Sir Lawrence Jenkins, is well known for his stern independence and generous nature, the hope may be entertained that though the lion and the lamb may not actually come to blows yet there will be no undue familiarity between them in the future.

REDAVADI.
Apl. 30th, 1909.

SRI SRI VISHNU
PRIYA-A-ANANDA
BAZAR PATRIKA,
Apl. 29th, 1909.

DAINIK CHANDRIKA,
Apl. 30th, 1909.

BASUMATI,
May 1st, 1909.

DAINIK CHANDRIKA,
May 1st, 1909.

31. The *Dainik Chandrika* [Calcutta] of the 1st May notices with satisfaction that Sir Lawrence Jenkins is going to preside over the Criminal Bench, and decide some important cases which have attracted much public interest. The paper also suggests that the constitution of the Appellate Bench of the Presidency and Patna group should be changed, for the Senior Judge presiding over this Bench has not much experience, and his Junior rose to the High Court only a short time ago.

DAILY HITAVADI,
May 2nd, 1909.

32. As an example of the extreme limits which the arrogance of Europeans, filled with the Imperialist spirit, has reached in this country, the *Daily Hitavadi* [Calcutta] of the 2nd May

An incident at Khulna. narrates how, on the 29th April last, a Mr. Waller, a Railway Assistant Engineer, behaved insultingly towards a Deputy Magistrate of Khulna. It appears that Waller, who was a witness, slipped into the Court-room by the back door, and ascending the *dais* occupied by the Deputy Magistrate, pushed the pashkar out of his chair, seated himself thereon and finally asked the Magistrate to admit his mistake in not having offered him a chair on the last occasion he was in Court. As he had his hat on, the Deputy Magistrate asked him to take it off before he could listen to him. This he declined to do, and left the court-room. Later on, he again came in and asked the Magistrate to admit his mistake in not having offered him a chair. The Magistrate now told him not to be rude. Mr. Waller reported that he would not be rude unless the Deputy Magistrate was also rude. The Magistrate thereon threatened to institute proceedings against Mr. Waller. On the Government Pleader at this stage trying to point out to the latter his mistake, he cried out that he would report the whole matter to the Government of India. The whole incident closed however with Mr. Waller admitting his mistake before the Deputy Magistrate.

NAYAK,
May 4th, 1909.

33. In referring to the constitution of a new cadre for Munsiffs in Eastern Bengal and Assam, the *Nayak* [Calcutta] of the 4th May writes that the minimum pay, viz, Rs. 200 per month, should be raised, if only dull-headed failures of the Vakil Bar are not to be recruited for these appointments, and if a better class of acute and learned lawyers are to be attracted to the service.

DAILY HITAVADI,
May 4th, 1909.

34. Referring to the judgment in the Naihati Mill riot case, the *Daily Hitavadi* [Calcutta] of the 4th May writes:—

The Naihati Mill riot case. So then according to the Magistrate the offence committed by Mr. Mackenzie in assaulting a cooly boy was not so serious as that of the cooly who assaulted Mr. Mackenzie. The public are, however, of opinion that the whole disturbance was due to Mr. Mackenzie's rashness in beating the boy. But of course public opinion does not always agree with that of a Magistrate. For Mr. Mackenzie it may be argued that he was exasperated at the conduct of the coolies, and assaulted the boy in consequence. But if he had sufficient cause of excitement the coolies also had it just as much. The coolies no doubt committed an offence in taking the law into their own hands. Mr. Mackenzie also should not have assaulted the boy. If he was dissatisfied with his conduct, he could have punished him with dismissal. He is not an illiterate man like the coolies, and so his action cannot be justified. It is now generally believed that Englishmen have become very rash now-a-days, and they ought not, therefore, to break the law as Mr. Mackenzie has done. Mr. Mackenzie has been sentenced to a fine of five rupees, a punishment which would have been considered very light in the case of a black. But then though the amount of Mr. Mackenzie's fine is small, it must have put him to great shame.

HOWRAH HITAIISHI,
Apr. 24th, 1909.

(d)—Education.

35. The *Howrah Hitaiishi* [Howrah] of the 24th April draws attention to the strange conduct on the part of the Officiating Principal of the Calcutta Madrasah, in not allowing summer vacation at the time when other colleges in Calcutta were closed. Stranger it is that far from closing the Madrasa somewhat earlier this year than in previous years

owing to the small-pox epidemic, the Officiating Principal has resolved to curtail the usual summer vacation by closing it for a few days only by the end of May. What the cause of this departure from established practice may be it is difficult to conjecture. The Principal has, moreover, refused to forward a petition addressed by the students to the Director of Public Instruction, Bengal. The students and their guardians believe that the strong protest they made when the Principal wanted to abolish the Ramjan holiday has impelled him to act in the way he did. The attention of the Director of Public Instruction, Bengal, is drawn to the matter.

36. The *Mihir-o-Sudhakar* [Calcutta] of the 30th April takes exception to the fact that out of the nine nominated Fellows of the Punjab University only two are Musalmans. Considering that 54 per cent. of the population of the Punjab consists of Musalmans it is indeed strange that the Government has not seen its way to nominate more than two Musalmans to the Fellowships, whereas of those who represent only 46 per cent. of the population 4 men have been nominated. But then a similar policy is followed also in Eastern Bengal, where the Government is not at all mindful of protecting the interests of Musalmans who form two-thirds of the population of that province, the Hindus making up the other third. The Government is professedly in favour of peace and loyalty, but really it is those who keep on pestering and annoying the Government, that always gain their ends.

MINIB-O SUDHAKAR,
Apl. 30th, 1909.

37. The *Hitavadi* [Calcutta] of the 30th April points out that the Krishnagar College is richly endowed with private gifts of land, scholarships, etc., and prays Government not to abolish it.

HITAVADI,
Apl. 30th, 1909.

38. The *Nayak* [Calcutta] of the 3rd May is referring to the proposed abolition of the Krishnagar College writes:—
The University Regulations and the Krishnagar College. The pleas put forward to justify this abolition are:—(1) The inefficiency of the management of the hostel attached to the College; (2) the inadequacy of the College playground; (3) the absence of necessary apparatus for scientific instruction; (4) and poorness of the College Library. All these showy things were not required before. How then did the people of this part of the country come to be educated? Further, it is stated that two years ago the Inspectors of the Education Department on an inspection of this College found nothing to find fault with in any of these four respects. We wish to know if the students who pass out of English schools and colleges, the model to which the Education Department would have our schools and colleges conform, learn anything more than the students of our institutions here? We hold that they do not. Students passing out of Oxford or Cambridge University are by no means more advanced in general knowledge than our M. A.'s and B. A.'s. Newly passed Barristers in England do not possess as much knowledge of the law even as our B. L.'s acquire. Save in the London Colleges medical students in the United Kingdom do not anywhere acquire even as much knowledge of the healing art as the students of our Medical College do. The students of this country are somewhat backward in practical science, because the facilities for the acquirement of knowledge in that direction are small here. Otherwise the knowledge that students passing out of colleges in this country acquire, compares favourably with that acquired by students in England. What then is the justification for all these hard-and-fast rules and changes? It might be urged that the utility of running the colleges on the new lines will be apparent not immediately but some time hence. To that we reply that it is not wise to abandon a tried and certain line of procedure for an uncertain one. If the new Regulations necessitate the abolition of the Krishnagar College, English education will be abolished from the whole district of Nadia. We are not partial to English education it is true, but we are not opposed to it either; but we are strongly opposed to the idea of trying to make English the national language of India. We should prefer English to occupy the place of a "second language" now assigned to Bengali or Sanskrit, and Bengali and Sanskrit to occupy the place now assigned to English.

NAYAK,
May 1st, 1909.

(c)—Local Self-Government and Municipal Administration.

STAR OF INDIA,
Apl. 23rd, 1909.

39. In noticing the public belief that Mr. Johnston, the District Magistrate of Arrah, wishes for the election of Babu Sachitanand Sahay as Vice-Chairman of the Arrah Municipality in exclusion of the other two candidates, on the grounds, first, that he is in favour of the "Drainage Scheme" formulated some time ago, and secondly, that he carries with him up-to-date experience of the office the *Star of India* [Arrah] of the 23rd April meets the first ground by saying that it has personally sounded the other two candidates, viz., Babu Jangbahadur Lal and Maulavi Shamsus Zuha, both of whom have been found to be in favour of the "Drainage Scheme." In meeting the second ground the paper, while admitting that Maulavi Shamsus Zuha is a new Commissioner and therefore wanting in experience, says that Babu Jangbahadur is possessed of longer experience of Municipal work than Babu Sachitanand Sahay who has his connection with the Corporation for about seven years only, because he has formerly worked as a Head clerk of the Municipality for about 12 years besides his having been a Commissioner for about the last seven years. The paper believes that Mr. Johnston has been persuaded to favour the cause of Babu Sachitanand merely because he has not as yet received any information whatever as to the superior claims of Babu Jangbahadur who should represent the matter personally to the Magistrate, as this is sure to convince Mr. Johnston of his fitness for appointment as Vice-Chairman.

The object of the paper, as it says, in writing this article is nothing but to guard against the Vice-Chairman's office being made a monopoly, which would tend to stifle the ambition which instinctively springs into the heart of a man. The District Magistrates are required therefore not to give preference to one over all the rest under their rule, for duty demands that they should treat them all with equality and look to the advancement and welfare of each and all.

STAR OF INDIA,
Apl. 30th, 1909.

40. The *Star of India* [Arrah] of the 30th April gives extracts from the judgment of the Munsiff of Arrah, criticising the gross neglect of duty and harassment of the plaintiff by the Municipality in the case of Sha-fa'at Mistri, Vs., the Arrah Municipality.

A blot on the Arrah Municipality.

BANKURA DARPAN,
May. 1st, 1909.

41. The *Bankura Darpan* [Bankura] of the 1st May takes exception to the enhanced cart-tax imposed by the Bankura Municipality, which has come very hard upon carters who come to that town from the mufassal. Considering that mufassal carts do not ply through the streets of the town as frequently as those which belong to the town itself, the paper thinks it highly unjust that they should be made to pay the same tax as the latter. In fact many mufassal carters have already ceased to come to the town, and the result is that the prices of goods which have to be brought from the mufassal have gone up. It is the Municipality's pet project, the drainage scheme, which has strained its purse so much that the Commissioners are now anxious to raise money by enhanced taxation, regardless of the hardships it may cause to the people.

42. The *Nayak* [Calcutta] of the 4th May draws the prompt attention of the authorities to the story published lately by a correspondent in the *Bengalee* about the treatment which a friend of his met with at the Medical College:—It appears that this man with a sore on his person sought to be admitted as an in-patient. He could not walk, he was so weak. At first no doctor could be found to attend to him—after a good deal of waiting and intercession, one of the students came to his help. After rendering the necessary aid, this student asked the correspondent to get the patient removed to the Campbell Hospital, instead of leaving him in the College Hospital. The correspondent thereupon left the place with one of the Hospital employes. The next morning the man was found lying on the road-side writhing in agony, he having been turned out on the street, because an enraged official Lord found him

NAYAK,
Mar. 4th, 1909.

A Medical College incident.

occupying a bed meant for the examination of patients who assemble for that purpose.

(f)—Questions affecting the land.

43. The following is a full report of an article published in the *Nihar* [Contai] of the 27th April on the Survey and Settlement operations in the Midnapore district:—

NIHAR,
Apr. 27th, 1909.

Survey and Settlement in the Midnapore district. In our last article we discussed those cases in which tenants occupy lands less than 100 bighas. When a raiyat possesses lands less than one hundred bighas, he should be classed as a raiyat, and there is no reason why he should be regarded as a tenure-holder. On the other hand, if a raiyat possess more than one hundred bighas of land, he may be taken as a tenure-holder. Both in the law and in precedents this view has been controverted. The law provides that where a raiyat possesses land in excess of 100 bighas, unless the contrary is shown, he should be taken as a tenure-holder. Raiyats possessing land in excess of 100 bighas, may be divided into three classes as follows:—

- (1) Those who do not lease out their land to under-tenants, but cultivate them at their own cost.
- (2) Those who dispose of a portion of their lands by giving temporary leases and cultivate the remaining portion at their own cost.
- (3) Those who on taking lands, lease them all to under-tenants on permanent leases, and receive rents from them in return.

The first and the second class of tenants are raiyats, and the last mentioned tenants are tenure-holders. There are special provisions both in law and precedents regarding the above classification, a careful consideration of which will lead to the determination of the class to which a tenant belongs.

When a discussion arises about raiyats and tenure-holders, the Court shall take into consideration the established local usage and the object for which the land was originally taken. (Land Law of Bengal, page 189.)

It must be considered on what right the tenant at first took lease of his lands. If a tenant has received from a land-holder the right to cultivate land either personally or by hired servants or by a co-sharer, that right is a raiyatwari right, and the owner of such land is a raiyat. If on the contrary anybody has taken lands for the purpose of leasing them out to tenants in return for rent, the owner of such lands is a tenure-holder. (Selections, page 483.)

One who receives rent is a tenure-holder, and who pays rent is a raiyat. (Ameer Ali's Bengal Tenancy Act, 1904.)

If land is taken by a tenant for the purpose of cultivating it himself, it is a raiyatwari right; and if the right to lease out lands to tenants and realise rent be acquired, it is the right of a tenure-holder. (Survey and Settlement Manual, 1907.)

It is necessary to know in what condition the land was when the tenancy was first created. If the right to realise rents from tenants be acquired by a tenant instead of cultivating the lands himself, the right in such land is not raiyatwari right. On the other hand if lands overgrown with jungles, or waste lands not in anybody's possession be taken by any person and cultivated by himself, the right in such a land would be raiyatwari right. If subsequently the owner lease out such lands on temporary leases his raiyatwari right will not be vitiated thereby. (Durgaprasanna Ghose *versus* Kalidas Datta, of Calcutta Law Report, 449.)

If a raiyat after he has established his occupancy right to his lands lease out such lands on temporary lease his right will not thereby be destroyed. (Rent Commission's Report.)

If a tenant lease out land on temporary leases he does not thereby acquire the right of a tenure holder. If a raiyat cultivates land either himself or by any of his dependants he is not a tenure-holder (Weekly Report, page 151, Karulal Tagore *versus* Lachmipat Dogar).

A person took a *patta* for cultivating lands in the Sunderbana after cutting the jungles thereon, and afterwards cleared a portion of the lands

himself and disposed of the remaining portion by giving temporary leases to under-tenants. For thus clearing and cultivating the lands his occupancy right was not destroyed. (*Umacharan Dutta versus Umatara Devi*, 8 Weekly Report, 181.)

Where 105 bighas of land were at first given under a *patta* for purposes of cultivation, but were afterwards leased out to under-tenants the owner brought a title suit for ejecting the under-tenants. The holder of the *patta* and his under-tenants were held to be sub-tenants on the ground that the *patta* was first granted for purposes of cultivation. (*Narendranarayan Giri versus Jharu Bera*, Appeal No. 72, 1893, in the District Judge's Court, Midnapore, which was afterwards decided by the High Court.)

Where 145 bighas of land were first given on a *patta* for cultivation purposes, the High Court decided that the holder of the *patta* was a raiyat under the Tenancy Act, inasmuch as though the lands were in excess of 100 bighas, the *patta* was first granted for purposes of cultivation (*Surendra Nath Sen versus Barada Kanta Sarkar*, 10 Calcutta Weekly Notes, CLXIV.)

Where 172 bighas of land were at first taken for cultivation purposes, afterwards a portion was retained and the remainder was leased out to sub-tenants. This grant of lease did not in any way affect the original raiyatwari right. (*Baidya Nath Mandal versus Sudharam Misra*, 8 Calcutta Weekly Notes, 751.)

If a person takes lease of lands exceeding 100 bighas and disposes of a portion by leasing it out to under-tenants he is held to be a raiyat and his under-tenants are held to be *korfa* tenants. But if he leases out lands on the raiyatwari right it may be transformed into the right of the landlord.

A person who at first taking lease of 365 bighas of land on the understanding that he would cultivate it himself or by his hired servants and the members of his family afterwards leased it out as a permanent tenure was entitled to the right of a landlord. (*Mahesh Jha and others versus Manbharan Mian*, 5 Calcutta Law Journal, 522.)

A person took 500 bighas of land for cultivating it himself and then cultivated a portion himself and leased out the remainder to under-tenants. After a while another man took lease of the entire land and brought a suit for the ejectment of the under-tenants. The landlord having at first leased out his land as a permanent tenure and treated the tenants as permanent tenure-holders they were held to be tenants and the owner was given the right of a landlord. (Appeal No. 70 of 1899, decided in 1901.)

When a suit was brought in respect of 1,174 bighas of land out of 3,688 bighas for which a *patta* had been granted, the owner was held to be a tenure-holder in the absence of proof to the contrary under the law. (*Golak Mandar versus Podmananda Singh*, Indian Law Report No. 29, Calcutta 707 Privy Council.)

If the provisions of the law as referred to above be followed the raiyars may be saved from unnecessary harassment. It is unfair to make a raiyat a tenure-holder in the records, merely because he happens to possess lands in excess of 100 bighas. If the owner of land exceeding 100 bighas has leased out land to sub-tenants, his right is not in any way affected thereby. Section 85 of the Tenancy Act gives the raiyat power to lease out lands to sub-tenants. If any raiyat thus leases out land, he may nevertheless be called a cultivator (Rent Commission's Report). If a person happened to be a tenant, he was taken for a raiyat without taking evidence as to whether he was a raiyat or a *Korfa* tenant and the principal tenant was landlord. What kind of tenure-holders may those persons be who, having executed registered *patta* giving *korfa* right, leased out lands and are still realising rents in accordance with that arrangement? In many cases the word *jote* has been taken to mean tenure, and holders of *jote* have been termed tenure-holders. That the term *jote* is not synonymous with tenure has been decided by the High Court.

If a property be referred to as *jote*, it is not a tenure but a *jote* or land for cultivation. If a *jote* contains more than 100 bighas of land, in the absence of proof to the contrary, it will be held to be a tenure under the Tenancy Act. (*Nawab Ali Choudhury versus Hemanta Kumari Devi*, 8 Calcutta Weekly Notes, 117.)

In these parts the under-tenant can have no title to the lands. This has been decided in many suits. Twelve years' possession no doubt gives the right of occupancy in the holding, but it applies to the *bond fide* raiyat, and not to the under tenants in this part of the country. In some of the cases mentioned above, many under-tenants having possession for considerably over twelve years were ejected from their *jotes*. Local custom would indeed generate a right of an under-tenant to his holding, but it does not hold good in these parts. To record under-tenants as permanent tenure-holders is against law and custom.

If the owner possess land in excess of 100 bighas, then in the absence of proof to the contrary he may be held to be a tenure-holder by the Revenue officer. But when contrary proof exists, such a procedure cannot be followed. As far as our knowledge goes, we can say that nobody in these parts ever leased out land on the raiyatwari right. Some have leased out lands on the right of under-tenure. If by leasing out land on the raiyatwari right the principal tenant can secure the rights of a landlord, why should not then the principal tenant become a raiyat by leasing out land on the under-tenure right? When deciding the title to a land exceeding 40 times 100 bighas, the Privy Council held that in the absence of proof to the contrary the owner was a tenure-holder. What would the Revenue officers decide where there exists such proof?

44. The *Hitvarta* [Calcutta] of the 29th April hopes that no time would be lost in publishing Mr. Gourlay's report on the Champaran troubles, for it is said that the officer has attributed those troubles to indigo. Our popular Lieutenant-Governor will not hesitate, says the paper, to redress the grievances of the subjects.

HITVARTA,
Apl. 29th, 1909.

(g)—*Railways and Communications, including Canals and Irrigation.*

45. Thefts have become so frequent on the Bengal-Nagpur Railway, writes the *Pallivarta* [Bongong] of the 27th April, that the traders of Midnapore are arranging to have their goods carried by steam-boats. The paper suggests that the Railway authorities should departmentally punish all officers of a station at which a theft is suspected to have taken place.

PALLIVARTA,
Apl. 27th, 1909.

(h)—*General.*

46. Referring to the unsuitability of Fraserganj for a sanitarium and the vast sums which Government has already spent upon it, the *Ratnahar* [Asansol] of the 24th April writes:—

RATNAHAR,
Apl. 24th, 1909.

We thank Sir Edward Baker for abandoning Fraserganj, and thereby preventing the squandering of public money. Sir Andrew Fraser had his hobbies, the Ranchi College and the Fraserganj Sanitarium, and these two have led to the waste of a huge amount of public money.

47. The *Burdwan Sanjivani* (Burdwan) of the 27th April points out, that while Government expends huge sums for Railway construction every year, it has very little to spend on the development of the agricultural resources of the country. The only resource which India possesses is her agriculture, and it is a pity that Government should neglect its bounden duty in this direction.

BURDWAN SANJIVANI,
Apl. 27th, 1909.

48. The *Murshidabad Hitaishi* [Murshidabad] of the 28th April writes:—
When the Government granted *taccavi* loans in the Murshidabad district we asked the authorities to enquire carefully into the circumstances and character of the officers who were to keep an account of the loans. But beyond deputing a Sub-Deputy Magistrate in the place of a Kanungo to supervise the granting of the loans, nothing else was done in the matter. Many grave scandals have been brought

MURSHIDABAD
HITAISHI.
Apl. 28th, 1909.

to light as to the way in which the Kanungo was giving out loans. Rāman Das Bhattacharyya, the Muharrir, has made himself quite a rich man. He took advances of loan from the *Taccavi* Loan Fund; and though he did not repay the amount according to the usual *kist*, he used to credit himself with the payment in the books. He used to invest the money in various trades. We hear that the man has been dismissed, but is that enough punishment for him? The Kanungo also is reported to have gone out on leave. We hear that some other officers took out loans for agricultural purposes, but employed the money thus obtained on other objects. We hope that the Government will in future look carefully into these matters.

SANJIVANI,
Apl. 29th, 1900.

49. The *Sanjivani* [Calcutta] of the 29th April writes :—

The work of the Agricultural Department of the Bengal Government.

During the last budget discussion in the Bengal Council, the Hon'ble Radha Charan Pal drew the attention of the Government to the importance of effecting improvement in the Government Agricultural Department. He said that competent men would not be wanting if there were prospects of improvement. The melancholy fact however is that the Agricultural Department is not as energetically worked as other departments. It has been brought into existence simply for the purpose of keeping up appearances, and at the present moment it supplied fat berths to many Englishmen. Indians have no place in this Department, even if they are highly proficient in agricultural science, both in theory and practice. Babu Devendra Nath Mukerji, although he was a passed student of the Cirencester College and worked for many years in this Department, was at last removed from it. Babu Nagendra Nath Banerji of the same college is now a mere clerk in the Agricultural Department, and the eight or nine officers who passed their examinations from the Sibpur Engineering College get salaries not exceeding Rs. 100. They are graduates of the Calcutta University, and studied Agriculture for two years in the Sibpur College; they learned Practical Agriculture by working with their own hands. But they fail to attract the notice of the authorities. Among them Babu Nivaran Chandra Chaudhury has gained great experience by his long continued work in the Agricultural Department. He has collected his varied experience in Agriculture in a treatise written by him. By writing a book on jute he has earned distinction in India, Europe and America. But the authorities are not favourably disposed towards him. The fact is that however highly learned and able the natives of the country may be, the authorities do not find any worth in them. It is to be hoped that justice will be done to these men during the administration of Sir Edward Baker.

The Hon'ble Babu Kishorilal Goswami suggested that the Agricultural Department should not be classed with what are known as "minor" departments, and suggested other improvements, but Government seemed to pay little heed to his suggestion.

The manner in which the Agricultural Department is managed leads one to the conclusion that Government is more anxious to provide Europeans with highly paid appointments than to do real good to the country. It will thus be seen that reliance upon Government will be of no avail, and we must take the work into our own hands. Village sanitation, the improvement of cattle and kindred subjects should engage the attention of our young men.

SANJIVANI,
Apl. 29th, 1900.

50. The *Sanjivani* [Calcutta] of the 29th April writes :—

Separate representation for Muhammadans.

We have more than once condemned separate representations for Muhammadans as being extremely hurtful alike to the best interests of the country and the good name of the Government. Indeed so convinced are we of its pernicious character, that we are prepared to sacrifice the reforms if the Government will not desist from its purpose. However valuable the proposed administrative reforms may be, if they involve certain alienation between the Hindus and the Muhammadans, they are of no value whatever, for we know that disunion has ever been India's worst course. It is a happy sign that Surendranath and other leaders have declared in the most unequivocal terms that they would rather abandon the reforms for which they have suffered so much, than be a party to disunion and strife.

Although at first Lord Morley unhesitatingly granted the demand of the party headed by Mr. Ameer Ali, Government now finds it hard to keep its promise, and the wavering of Government has disquieted the Musalmans who are showing their chagrin by their bitterness towards Hindus, Parsis and others. In fact, a poisonous gale of race-hatred is blowing fiercely in the country, and the situation has given immense satisfaction to those anti-Indian Europeans who have been fed fat by the salt of India, and also to the Anglo-Indian newspapers.

Now what is the quarrel about? The separatists say that Muhammadan interests will not be sufficiently safeguarded by Hindu majorities in the Councils. This proposition requires examination. Notwithstanding social, religious and other differences between them, the Hindus and Muhammadans stand on the same platform in political matters. As there is a theocratic unity among Muhammadans, so the Hindus are anxious to establish a patriotic unity among themselves. On account of this fundamental difference, the Hindus cannot understand the Muhammadans and *vice versa*. But it is not at all difficult to understand the real situation. Suppose, for example, that Government abolishes the Permanent Settlement of Bengal, who will then feel the consequences of such a measure, except the Bengali-Hindus and Bengali-Musalmans? Both will be equally affected, and both will feel the pain equally. Where then is the difference between Hindu and Muhammadan interest? We do not mean to say that special provisions for Muhammadans may not be necessary in any matter, but how can that go against the Hindu interests? It is for this reason that, forgetful of all the manifestations of Muhammadan discourtesy, we are anxious to unite both communities by a common tie. The Hindu is not a fool, and will never seek to further his own interests at the cost of the Muhammadan.

What do we see in practice? Can a single instance be pointed out in which the Hindus elected an unworthy man of their own community to the exclusion of a deserving Muhammadan candidate? Mr. Gangaprasad Braman, the President of the last United Provinces Conference, said that Hindu voters never objected to vote for Muhammadans, and he proved his statement by quoting figures. What would the Muhammadan separatists say to this?

51. The *Hitavadi* [Calcutta] of the 30th April once more raises its voice against conceding to Musalmans a wholly separate electorate and a representation in excess

The Reform Scheme.

of their numerical strength. It is a serious defect of the Reform Scheme, and the ideas of some Musalmans on this question are really amazing.

52. The *Dainik Chandrika* [Calcutta] of the 30th April writes:—

Musalmans and the Reform.

We are deeply grieved to find our Moslem brethren misled by evil counsellors, and making unjust aspirations against Lord Morley and Lord Minto. So far from Lord Morley and Lord Minto allowing themselves to be played into the hands of the Hindus, as the Musalmans accused them to have done, they have rather done an injustice to the Hindus by granting many undue concessions to the Musalmans. We should think that the Musalmans ought to have been satisfied with what they have got. What Lords Morley and Minto are prepared to grant them is due solely to their importunities, and this favour has encouraged them to ask for more indulgence, and quite undue indulgence too.

53. Referring to an article which recently appeared in the *Indian Mirror*

Hindu representation in Councils based on miscalculations.

regarding the tyranny exercised by the upper classes of the Hindu population even over the lower who form by far the majority of the population, the *Mihir-o-Sudhakar* [Calcutta] of the 30th April writes:—

If the uncivilised and low class Hindus, whom the civilised Aryan community does not reckon as Hindus, be left out, the Aryans can have no justification for vaunting of their own strength. Low class Hindus belong to too low a stratum of the Hindu society to expect any political privileges in the near future. And yet Lord Morley had based his elective system on a miscalculation, taking all the low class Hindus to belong to the main Hindu society. The Sikhs profess to be Hindus, and yet they have been given separate election (*sic*). The numerical superiority of Hindus over Musalmans comes to nothing, if the low classes of the Hindu population be not reckoned.

HITAVADI,
Apl. 30th, 1909.

DAINIK CHANDRIKA,
Apl. 30th, 1909.

MIHIR-O-SUDHAKAR,
Apl. 30th, 1909.

MINTO-SUDHAKAR,
Apr. 30th, 1909.

as Hindus properly so called. Lord Morley has, however, failed to take things in this light, and that is why he has built up his scheme on a fallacy.

54. The *Mishr-e-Sudhakar* [Calcutta] of the 30th April writes:—

Separate electorate for Musalmans.

At the time when the Hindus began to raise a violent protest against the scheme of the Musalmans having a separate electorate of their own, we asked the leaders of the Indian Musalman community to bestir themselves and carry on an agitation against the opposite party. But we found that the Musalmans were quite inactive and loth to listen to our words of caution. We, therefore, sought the help of the Secretary of the All-India Moslem League, who convened a conference at Aligarh, and since then several meetings have been held by Musalmans in Bengal urging that the promises given by Lord Morley to Musalmans should be kept.

We admit that our advice was not accepted in proper time, and what is now being done has come very late in the day. On the other hand, the views recently expressed by Mr. Hobhouse have given rise to a new fear in the minds of Musalmans. We objected to the Nawab of Dacca presiding over the protest meeting held in the Town Hall, and the Nawab himself has now been able to see why we did so. The opinions expressed by the Nawab at the meeting which was recently held at Dacca, are, however, favourable to the Moslem cause, and hence commendable.

We will now discuss what Mr. Hobhouse recently said on the scheme of giving Musalmans a special electorate of their own. According to Mr. Hobhouse, if the proposal made by Lord Minto regarding Musalman representation in Councils be carried out, the result will be that the Musalmans, who are numerically small, will be bound hand and foot and thrown at the mercy of the Hindus. If this be true, then it must be said that the Hindus have by their agitation succeeded in getting another favour from the weak Government. Thus while the highest officer of the State gave high hopes to the Musalmans, the Hindus raised a violent agitation, and succeeded in throwing dust in the eyes of the Government and undoing the promises which it had made to the Musalmans. Mr. Hobhouse said on the 19th April, that according to the proposal made by the Government of India, all classes of people would have to vote together in the elections for representatives in Municipal and District Boards and in Provincial Councils; and that as the number of Musalman representatives would in that case be small, a number of seats should be reserved for Musalmans only. Even if Mr. Hobhouse's statement be carried into effect, our fears will not be removed, for the real privileges of Musalmans to elect their own representatives are sure to be destroyed, and all the promises are sure to be undone. If no change be made in the present proposal, most of the Musalman candidates for seats in the Legislative Councils will have to depend upon a mixed electorate; and its direct result will be that most of such candidates will have to secure their votes from Hindu voters. This scheme will thus be practically the same as the one which was originally proposed by Lord Morley, and against which the Musalmans have all along been agitating though in vain. The only difference there is between the two schemes, is that in the present one certain places will be kept reserved for Musalmans. So then the Musalmans are not to get the privilege of having a separate electorate college. It is indeed a great pity that all the high hopes which Lord Morley has given to the Musalmans are going to be unfulfilled. The Prime Minister was in favour of the promises Lord Morley made, and admitted that Musalmans ought to have their own electorate as there was a wide difference between them and the Hindus as regards their religions, manners and customs. From what Lord Minto said in reply to the Moslem deputation which waited on His Excellency at Simla, and what the Secretary and the Under-Secretary of State for India as well as the Prime Minister have all along said in connection with Musalman representation, it is clear that all of them unhesitatingly admit the justness of the demands which Musalmans have been making. If now the proposal made by Mr. Hobhouse be carried out in spite of all that has been said by men who are, as it were, the pillars of the British Empire, Musalmans will lose all faith in promises made by officials. If within two or three weeks of the protest meeting

held by the Hindus, all the promises made to the Musalmans are undone, one must say that the Government has purposely compelled the Musalmans to be subservient to the revolutionary party. While the Hindus can successfully agitate against the Government the Musalmans, who are always loyal and depend upon the Government's favours, are to be deprived of their just rights. Can anything be stranger than this? The Government is afraid to grant any privilege to the Musalmans, but shows great liberal-mindedness towards the agitation of the other party. This fact will for ever remain as a disgrace to the Indian administration. We still hope that Lord Minto will consider once more the Musalman's prayer, or else the Government will severely hurt the feelings of the loyal Moslem community.

55. The *Dainik Chandrika* [Calcutta] of the 3rd May has the following:—

DAINIK CHANDRIKA,
May 3rd, 1909.

Muhammadan representation. To please the Muhammadans of India Lords Morley and Minto have been compelled to do many unjustifiable acts. Mr. Balfour and other Conservatives are continually inciting the Muhammadans to entertain high hopes which are more illusory than real. Separate representation and the power of nomination are being granted to the Muhammadans, still they are not satisfied. The object of the Conservatives is to destroy Indian unity. Do the Muhammadans want to convert British India into a Muhammadan Empire? That they can never do. What Mr. Ameer Ali is doing is suicidal. But the Hindu has endured all in the past, and he will endure a British Indian Empire dominated by Muhammadans, if need be. But does the Muhammadan really imagine that the English will actually hand over their Indian Empire to him? Thoughtful Muhammadans indeed see through the game that is being played by the Conservatives, and they are objecting to the separate representation advocated by Mr. Ameer Ali and his followers. But the number of such Muhammadans is small. Do the Muhammadans understand the significance of the attempt that is being made by the Anglo-Indians to dominate the Councils? If the Muhammadans did not take the Hindu for their enemy the Anglo-Indians would never have dared to aspire after more power for themselves than they are entitled to.

56. In discussing the amendment about the constitution of Provincial Executive Councils which, according to Reuter, An Executive Council for Bengal. Viscount Morley is to introduce into the India Councils Bill, the *Nayak* [Calcutta] of the 4th May writes that the concession of an Executive Council to Bengal forthwith is a recognition of the politically advanced condition of the Bengalis. These Bengalis however for the most part now live outside the so-called Lieutenant-Governorship of Bengal. It is desirable therefore that all the Bengali-speaking districts should be brought under one Government and that Government endowed with an Executive Council. Only then can this concession have any meaning and only then can it please the Bengalis. Otherwise it will benefit only a mere fraction of the whole race and will cast an unjustifiable slur on the political advancement of the Bengalis of the Eastern Province.

NAYAK,
May 4th, 1909.

57. The *Dainik Chandrika* [Calcutta] of the 1st May considers Lord Percy's remarks on the Hon'ble S. P. Sinha's appointment as Law Member of the Imperial Council as quite valueless and befitting a disciple of Lord Curzon. He had expected that Musalmans would object to Mr. Sinha's appointment, and he has no doubt been nonplussed to find that the case has been quite the contrary. It is but clear that Lord Percy is dead against the appointment of Mr. Sinha simply because Mr. Sinha is a native of India. The noble lord does not think that an Indian Law Member can discharge the duties of this high office quite impartially. But have Indian Judges and Magistrates ever been found to be influenced by any racial bias? There are many high officials in the Native States, and no one can accuse them of partiality. Lord Percy thinks that impartiality is a monopoly of the Britisher, but it is not rare to find the Indian public doubting the sense of justice and impartiality of English officials. If it is possible for a Hindu Law Member to favour his co-religionists it is just as likely for an Englishman holding that office to be prejudiced for his own countrymen.

DAINIK CHANDRIKA,
May 1st, 1909.

BASUMATI,
May 1st, 1909.

58. Referring to the recommendation contained in the Report of the Decentralization Commission to the effect that the powers of the Divisional Commissioners and District Magistrates should be further increased, the *Basumati* [Calcutta] of the 1st May says:—

We are of opinion that District Magistrates already possess too much power. They are already each a Lat in his own district. At their nod the most influential man in the district can be imprisoned. Moreover, he cannot be brought to book if even he does something most objectionable for the sake of prestige. If over and above this their powers are further increased the result is bound to be deplorable. The young Civilians before they have quite freed themselves from the impetuosity of youth, are entrusted with such powers as are calculated to drive even angels off their heads. None but the Tsar of Russia and the Kaiser of Germany possess such powers. It is true that the people of this country do not willingly come forward to offer advice to the rulers. The reason is that most of the rulers do not want advice properly so called. The truth when bluntly uttered offends them. They are pleased when flattered and therefore they come in contact with men who are adepts in the art of flattery, and the independent men therefore hold aloof.

MIHIR-O-SUDHAKAR,
Apl. 30th, 1909.

59. The *Mihir-o-Sudhakar* [Calcutta] of the 30th April writes that much discontent has been felt by the Musalmans of Eastern Bengal and Assam, owing to Musalmans getting only five out of the eleven appointments in the Provincial Civil Service this year. When Bengal was partitioned, the Musalmans were told that they would have easier access to Government service in the new Province; and it is for this reason that they gave their whole-hearted support to the Partition. The Musalmans have in their simple faith always relied upon the goodness of the Government, and have never taken part in any political agitation. But it is a pity that the Government have not so far done justice to the Musalmans, for in all the appointments made in Eastern Bengal during the past year and-a-half, Musalmans have not got a share proportionate to their numerical strength. The paper condemns the principle of passing over the claims of Musalmans to public service, simply because of their inferior qualifications.

NAYAK,
May 1st, 1909.

60. The *Nayak* [Calcutta] of the 1st May heartily thanks the Hon'ble Sir Edward Baker and the Government officers to remain in Calcutta, instead of going up to Darjeeling during the hot season. The Lieutenant-Governor, writes the paper, has by formulating this order made a saving of five lakhs of rupees. May he live long and continue to rule the country with such liberal-mindedness.

DAILY HITAVADI,
May 3rd, 1909.

61. Referring to the orders recently issued by His Honour Sir Edward Baker, disapproving of the exodus of higher officials, Indian and European, including the Inspector-General of Police and the Inspector-General of Civil Hospitals and their office staff, to Darjeeling, the *Daily Hitavadi* [Calcutta] of the 3rd May observes that this action shows the stern sense of justice for which His Honour is well known, and that the people in general will undoubtedly bless him with uplifted hands for it. It goes without saying that by his devotion to duty and high-mindedness, His Honour has endeared himself to the people so soon after his assumption of his high office.

DAILY HITAVADI,
May 4th, 1909.

62. The *Daily Hitavadi* [Calcutta] of the 4th May takes exception to the recent order of the Government placing Sepoys on leave and Reservist Sepoys under the provisions of the Arms Act, thus showing that the Government does not trust even those who are always ready to lay down their own lives for the British *raj*. The martial people of the United Provinces, the Punjab and Rajputana, says the paper, consider it a loss of dignity if they are not allowed to carry arms and pride themselves upon their being in the British military service. The new order is sure to wound their feelings, and they may in consequence cease to feel any pride in their being in the service of the British *raj*.

III.—LEGISLATION.

63. Sriram Bahadur Singh, the President, has announced to the *Bir Bharat* [Calcutta] of the 2nd May that the Advisory Committee of the Bhumi-har Brahman Association has declared itself in favour of Dr. Ghose's Public Charities Endowment Bill, provided the amendments suggested by Raj Kishore Narayan Singh (noticed at page 455 of the Report for the week ending the 24th April 1909) are made therein. The Committee has prayed Government for passing the Bill after considering the amendments proposed.

BIR BHARAT,
May 2nd, 1909.

IV.—NATIVE STATES.

64. Seeing that the Mysore Government has withheld its permission to the publication of two newspapers in its territory on the ground of the incapacity of the editors, the *Hitvarta* [Calcutta] of the 29th April observes with regret that the Native States are following the example of the British Government in suppressing the Press.

HITVARTA,
Apl. 29th, 1909.

65. It is the Indians' misfortune, says the *Tirhut Samachar* [Muzaffarpur] of the 29th April, that the native Princes do not render help in anything sought to be done for the good of the country, as an unfavourable reply has been received from the Maharaja of Jaipur by the members of the Arrah Nagri Pracharini Sabha praying for the introduction of the Deva-Nagri character in the Courts and offices of the State.

TIRHUT SAMACHAR,
Apl. 29th, 1909.

VI.—MISCELLANEOUS.

66. There is a rumour, says the *Star of India* [Arrah] of the 23rd April that Mr. Churchill would likely be the successor in office of Lord Minto when he completes his tenure of office as Viceroy of India. As we have little knowledge of Mr. Churchill's views and ways of thinking we are not in a position to predict if his appointment as Viceroy will meet with general satisfaction in India. But looking into the present state of affairs in the country we can assert with considerable emphasis that if Lord Minto's term be extended by a year or two just as was done in the case of Lord Curzon, the unrest prevailing in the country would disappear. Lord Minto's sympathies, statemanship and liberalism have endeared him to the Indians, who are convinced that His Excellency has been trying for the welfare of the country. In case Lord Minto is not willing to outstay his term we would suggest the re-appointment of the ex-Viceroy Lord Ripon, for no one would question his administration on account of his being universally admitted to be a sympathetic man. The good intention, justice, sympathy and statesmanship evinced by these two venerable personages have made a place in the hearts of the people. It will therefore be easier for them as compared with other Viceroys to maintain peace and order in the country.

STAR OF INDIA,
Apl. 23rd, 1909.

67. The *Najmul Akhar* [Calcutta] of the 27th April has an article in favour of female education, without which it says society cannot thrive and the future of the rising generation is marred.

NAJMUL AKHAR,
Apl. 27th, 1909.

68. The unrestricted export of food-grains from India is, according to the *Pallivarta* [Bongong] of the 27th April, the sole cause of the high prices of food stuff and the destitute condition of the peasants in this country. Besides, when any kind of grain is largely exported and is yet much in demand in this country, the consequent deficit in the supply is made up by adulteration, and this acts injuriously upon the health of the people. The paper, therefore, exhorts cultivators never to sell any of their produce to foreigners, no matter how much they (the foreigners) may tempt them

PALLIVARTA,
Apl. 27th, 1909.

with their gold. If all the food-grain grown in India be kept within the country for two years, the paper is confident that the land will regain its ancient prosperity.

SANJIVANI,
Apl. 29th, 1909.

69. What are the causes of the abnormally high prices of food-stuffs ruling all over the country? asks the *Sanjivani* [Calcutta] of the 29th April. Messrs. Gokhale

and Romes Dutt say that the excessive drain by the English is responsible for the present state of things, while Anglo-Indian authorities hold different opinions. One is struck with dismay when one compares the present prices with those in the Moghul period. In his new work entitled "Moghul Vansa" Babu Rampran Gupta quotes the prices per maund of food-stuffs that prevailed at the time of Akbar as follows:—

					Rs.	A.	P.
Wheat	...	...	...	...	0	4	2½
Barley	...	...	...	...	0	3	2½
Maise	...	...	...	...	0	2	4½
Sooti rice	...	...	...	...	0	8	0
Fine "	...	...	...	...	1	0	0
Milk	...	...	...	...	0	10	0
Onions	...	...	...	...	0	2	4½
Matar dāl	...	...	...	...	0	4	9½
Wheat flour (inferior quality)	...	...	...	...	0	6	0
Mung dāl	...	...	...	...	0	7	2½
Ghee	...	...	...	...	2	6	0
Oil	...	...	...	...	2	0	0
Molasses	...	...	...	...	1	6	4
Turmeric	...	...	...	...	0	4	0
Silahati cloth per yard	...	...	...	...	0	1	9
Blanket per piece	...	...	...	...	0	4	0

The author adds a statement of the cost of living for an adult for one month at that time:—

		Quantity.	Price.
			Rs. A. P.
Flour	...	25 seers	0 3 9
Dāl	...	5 "	0 0 7½
Ghee	...	1 "	0 1 0½
Salt	...	1 "	0 0 2½
Total	...		0 5 7½

Thus the expenses of a family consisting of five members, including three children, were only Re. 1-1-4 per month.

Now mark the contrast between what subsisted then and what obtains now. What may be the cause of this vast difference? It is nothing but our bad luck and the Englishman's sleight-of-hand.

NAYAK,
Apl. 28th, 1909.

70. The *Nayak* [Calcutta] of the 28th April writes:—

The Rajput Suddhi movement. The Rajput Suddhi Sabha is fast re-admitting into the folds of the caste, Musalman Rajputs of the Punjab and of the United Provinces. Recently through the efforts of Kumar Uday Bir Singh, the Musalman Rajputs of Chandel, Kathia and elsewhere have been reconverted to Hinduism. The Rajput Musalmans of Raghunathpur, Milthia, Khader and Brajamandal have already returned to Hinduism. Again, on the 25th instant all the Chandel zemindar Rajputs of Pargana Mohanpur in Shahjehanpur were taken back into the Hindu fold. Whole villages are turning Hindu, Musalman Rajputs in numbers are coming back to their old society, the affair is no small one. A terrible agitation has begun among Musalmans in Upper India over this affair. Musalmans will diminish in numbers in that part of the country if work goes on on these lines. It is needless to say that we are wholly in favour of this great effort at social reform.

TIRHUT SAMACHAR,
Apl. 29th, 1909.

71. To the *Tirhut Samachar* [Muzaffarpur] of the 29th April sedition is a sin; if caught not only the anarchists have to suffer but the Government also has to suffer on account of the heavy expenses it has to incur to suppress anarchy, which would otherwise be directed to some other work for the good of the country.

72. Referring to the admission of Mr. Ashworth, President of the

The *swadeshi* movement entails loss on the Manchester cloth merchants.

Manchester Trades Association, that the *swadeshi* movement in India has given a rude shock to the cloth merchants of Manchester, the *Hitvarta* [Calcutta] of the 29th April says that the Manchester-*walas* have learnt a good lesson by our efforts of the last four years. If the agitation grows in course of time all the imports of Manchester cloth would cease. What is wanted is perseverance.

HITVARTA,
Apl. 29th, 1909.

73. Referring to the heroic and merciful action of Mr. Kilby, the

Mr. Kilby's exemplary act of kind-heartedness to the Indians.

District Magistrate, of Midnapore in sucking the wounds of his peon who was bit by a rabid dog the *Hitvarta* [Calcutta] of the 29th April observes that Mr. Kilby deserves the thanks of every Indian. If even a quarter of the number of civilians in the country had been as kind-hearted as Mr. Kilby the happiness of India to-day would know no bounds. But, alas! It is not destined to be so happy. The Government of India should bear in mind that humane action like that of Mr. Kilby on the part of the civilians would achieve much more in removing the unrest than thousands of police searches and seditious prosecutions.

HITVARTA,
Apl. 29th, 1909.

74. The *Siksha* [Bankipore] of the 29th April is of opinion that for the

The need of a hostel in Calcutta for Biharis.

good of the Behari students residing in insanitary messes in Calcutta the "Sir Andrew Fraser Memorial Fund" may be utilised in building a hostel for such students.

SIKSHA,
Apl. 29th, 1909.

75. The *Nayak* [Calcutta] of the 29th April writes:—

"The Anglicised Babu" and the *swadeshi* agitation.

There was a time when even high class Brahmins and Kaysthas used to mix freely with people of lower castes. But the English-educated Babu of the present day would fondle his pet spaniel but would never allow a raiyat or his children come near him. He has been thoroughly Anglicised and a wide gulf has come to exist between him and people of the raiyat class, who now always take care to keep themselves at a respectful distance from him, just as they would if they happen to meet an Englishman. Those among the Babus, however, who are free from the evil influences of English habits are intimate with the raiyats. So we must say that Anglicised Babus can never be the leaders of the masses. The mass of the people in Bengal do not understand much about the present political agitation and Council Reforms and self-government; and though owing to the spread of newspapers, and to the influence exercised by public meetings and agitation lettered raiyats are now getting some sort of a political education, the mass of the people do not as yet feel attracted towards all this. Three-fourths of the people think the affairs of District and Local Boards and of Municipalities as concerns of Government, and have an idea that the Babus are mere tools in the hands of the Sirkar.

NAYAK,
Apl. 29th, 1909.

How is it then that *swadeshi* has become so popular among the masses? It is not because of any influence exercised on their minds by the Babus. From the day on which the people heard that *bilati* salt, sugar and cloths were polluted with the blood and fat of cows and pigs, and on which these things were prohibited by Brahmin priests from use in Pujas and Sradhs, *swadeshi* has been spreading all over Bengal and it has now reached all classes of Hindu raiyats. It is only by appealing to the religious feelings of the people and by starting quasi-religious festivals such as *Rakhibandhan*, etc., and also threatening the people with social ostracism that the Babu political agitators have succeeded in establishing the *swadeshi*. The Babus do not possess any personal influence over the masses, nor are they likely to do so unless they can, like the men of the good old days, bring themselves to mix freely with them.

The Babus are gradually moving off further and further from the main Hindu society, and do not care to have marriage connections with the members of the orthodox community. It is, therefore, not likely that in these circumstances they can be the leaders of the people, and, in fact, none of them can be a popular leader properly so called, unless he can give up his Anglicised habits and luxuries, unless he ceases to look down upon Hindu society and to think of moulding it on the fashion of the West, unless he becomes a Hindu,

a thorough-going Hindu, taking pride even in the foibles of Hindu society.

JASOHAR,
Apl. 29th, 1909.

76. The *Jasohar* [Jessore] of the 29th April writes:—

The present unrest.

Though both the officials and the people of India are trying to establish peace in the country, it is matter for surprise that no one cares to look into the real causes of the unrest. Ever since the day on which Bengal was partitioned in spite of the protests and wails of the entire population of Bengal, even the illiterate peasant has come to see that the country's weal and woe depend solely on the pleasure of the officials and that the people themselves have absolutely no voice in the affairs of their own country. It was on that day that the first seeds of the present unrest were sown, and until the English officials succeed in conquering the hearts of the people, and until the Parliament begins to interfere with the present bureaucratic form of administration peace will not be restored to the country.

HITVARTA,
Apl. 29th, 1909.

77. Seeing the state of affairs in Persia going from bad to worse the *Hitvarta* [Calcutta] of the 29th April remarks:—

The present year unlucky for the Musalmans.

The present year is very unlucky for the Muhammadans all over the world. In India, too, the Musalmans are sacrificing their interests, being duped by the retired Anglo-Indian officers.

NAYAK,
Apl. 29th, 1909.

78. The *Nayak* [Calcutta] of the 29th April discussing the differences

Hindu-Musalman class feeling.

which have arisen between the Hindus and Musalmans of Bengal over the Reform Scheme, writes that it is the hope of high offices under the Crown which forms the apple of discord in the present case. The Hindus have now to a large extent become indifferent in this matter, but then high office has a greater value among Musalmans, because Musalman society is better organised than Hindu society. A Musalman in office is, therefore, in his own community a more influential man than his Hindu brother in office is among his co-religionists. In fact, a Hindu Daroga cannot exercise a hundredth part of the influence over a village that a Musalman Daroga can. In this sense, office means more to the Musalman than to the Hindu. Musalmans can engraft political power on to social influence. Indeed so long as Hindus held most of the state patronage the Musalmans as a community remained inert so to speak. It was probably considerations of this nature which led Sir George Campbell to remark that the Musalmans of Eastern Bengal, numerically preponderant as they were, should be kept under control with Hindu assistance; otherwise they might come to be a powerful nation. Hindu cultivators and labourers will not generally participate in political agitation started by the Hindu upper classes, but Musalmans as a community will feel and act like one man in anything that concerns them. This is good for the Musalmans but it is dangerous and mischievous from the point of view of Government.

It is probable that Musalmans are now struggling with Hindus in order to acquire strength as a community and not merely to indulge a foolish passion of strife fomented by the instigation of the Europeans. If this supposition is correct then it follows that there will be no good-feeling between the Hindus and the Musalmans so long as the British *raj*, with its farcical institutions of self-government, continues to exist. What then are the Hindus to do under the circumstances? They should build up their community solidly like the Musalmans. Existing Hindu society may be compared to a temple with its superstructure intact, but with its foundations rotten. These foundations must be built up anew. The lowest Hindu castes must no longer be neglected so as to furnish new recruits for Islam. All castes from the Brahman to the Pariah must henceforth think and act as one. Steps must be taken to admit Musalmans and Christians easily into the Hindu fold. Only when Hindu society is thus well organised will it be able to afford to ignore the Musalmans' rivalry.

But then it should not be forgotten that this rivalry will injure both Hindus and Musalmans. Immediately after the outbreaks of Wahabi fanaticism, Hindu-Musalman rivalry first made itself manifest, and since the days of Sir Ashley Eden, Musalmans have been enjoying an excessive share of official favour. The Partition of Bengal witnessed the culmination of this tendency

on the part of the officials, but Mussalmans will do well to remember that a day will yet come when they will have to reap the deadly fruits of this rivalry. As for the Hindus they must for the present put up with this class-spirit as an addition to their already existing misery of political subjection.

79. Referring to the strong agitation which Indian Muhammadans have set up against the proposed modifications in the scheme of separate representation for Muhammadans, the *Sanjibani* [Calcutta] of the 29th April

Muhammadan agitation—a sign of the times.

says that those who used to regard official action as above all criticism and best calculated to secure the good of their community are now protesting against Sir Harvey Adamson's declaration that Muhammadan demands will be complied with only in part. Mr. Amir Ali in England and Saiyid Ali Imam in this country, who like puppets were moved by means of unseen wires from behind, were the first to raise an outcry, and the demand, which was the result of this secret wire-pulling, is now regarded by Muhammadans as perfectly legitimate and they are formulating it in defiance of high official opinion. Again, the Muhammadans have given preference to the system of election and have rejected that of nomination. These are signs of the times.

SANJIBANI,
Apr. 29th, 1909.

80. Paras Nath Tevari of Shahpurpath, Arrah, writes to the *Bihar Bandhu* [Bankipur] of the 1st May, lamenting the

BIHAR BANDHU,
May 1st, 1909.

Dissension as the source of evil.

present degraded condition of the two highest castes of the Hindus, and says that there is hardly a Kshatriya who possesses any arms. Can the Rajputs of this type, asks the paper, do any good to their country and purify it with the blood of their enemies? No, certainly not! They will lose their all and destroy the fair name of their mother-country. The Hindus lost their kingdom through dissension; the Mussalmans lost their kingdom through dissension; and the conspiracy of the Bengalis was discovered on account of this dissension, a brother having turned an enemy of his brother.

81. Referring to the opinion expressed by the *Musalman* of Calcutta that the Hon'ble Sir Khwaja Salimulla of Dacca has, by his recent interpellations in Council, brought disgrace on the Muhammadan community, the

The Hon'ble Nawab Sir Salimulla.

Basumati [Calcutta] of the 1st May observes:—

We are of opinion that there is no ground for expressing regret such as the *Musalman* gives vent to at the remarks made by the Nawab. His inflexible loyalty to Government is well known. What more can be expected from a man of his stamp? Moreover as he is *khaja* (raw) his opinion need cause no disappointment.

BASUMATI,
May 1st, 1909.

82. The *Howrah Hitaishi* [Howrah] of the 1st May writes:—

Mr. Lovat Fraser's interviews with prominent Indians.

Considering the fact that the *Times* is a warm supporter of Lord Curzon we have not been surprised at its attitude over the question of the Reforms. This attitude may be summarised as a theoretical approval of the Reforms but a practical effort to render them nugatory by introducing thereinto the principle of class representation and eliminating therefrom the scheme of Provincial Executive Councils. The crookedness of the ways of this journal, not finding sufficient vent in a detailed criticism in its columns of Viscount Morley's Bill, has sought to find another channel in the despatch of a special correspondent in the person of Mr. Lovat Fraser to India, who is mischievously misrepresenting the views of Indian public men, which he gathered on this question of Reform. That this statement about misrepresentation is not too strong a word to use in the present connexion is borne out by the disclaimers published in the *Bengalee* and the *Amrita Bazar Patrika* of the views ascribed by this correspondent to Babus Surendra Nath Banerjee and Moti Lal Ghose. And this doubt cast on the views attributed to these two gentlemen suggests a justifiable doubt as to the accuracy of the opinions said to have been expressed by the other noted Indians Mr. Fraser interviewed; and further, who can say whether this inaccuracy sprang from carelessness or some hidden political motive?

HOWRAH HITASHI,
May 1st, 1909.

We earnestly trust Mr. Sarada Charan Mitra will, for the sake of his own good name, influence and reputation for impartiality, publish early an accurate statement of his views,—those which Mr. Lovat Fraser has

ascribed to him having hurt the susceptibilities of all impartial Hindus and Musalmans.

JAGARAN,
May 2nd, 1909.

83. The *Jagaran* [Bagerhat] of the 2nd May has the following contribution from one who signs himself as *santan* (i. e., son) Sri Nani Gopal Ghose, of Katipara :—

"Where is the Mother?"

I have wandered over the whole land—I have found not the Mother, can any of you tell me where my Mother is? I have looked for Her carefully in the home, on the banks of rivers, in the caves of hills, in secluded gardens adorned with green trees and creepers, in fields covered with green crops, on cremation grounds echoing to the horrid dance of evil spirits, on execution grounds, but no image whatever of the Mother was brought out on the mirror of my heart. Alas, have I then no Mother?

I have come now to feel on what a limitless sea of misery a man without a Mother floats. How happy it would have been if the river of maternal love—one drop of which has created the whole universe and the absence of which brings everything to destruction—had flowed between its two banks through the empty heart of this unfortunate man without a Mother. I have been alone in this world since infancy, but nevertheless I would feel as though I had hundreds on hundreds of workers standing at my back to assist me. When seated in the privacy of my home, in my sorrow I shed tears occasionally for my Mother, somebody seemed to wipe off the tears welling out of my heart with a piece of cloth in the shape of the wind and peace came to reign in my heart. I used then to reflect that my Mother was a holy personage, was the very image of god, and hence it was that She remained invisible on earth.

Sometimes I think that the Mother does not exist. If She did, would these thrice seven crores of *santans* (sons) go about weeping from door to door crying for a handful of food, like despised, harassed curs? Would then the nationality of the people of India appear to the traitors to the country like a playing ball? Would then the new smiling golden dawn come to look terrific like a clouded night of the rainy season, flashing with lightning? The time was once when Sri manta with his love for his Mother, with his heart overcome with the odour of the musk of religion, and entranced by the sight of

the lotus of the Mother's feet, found the Mother.*

* Alludes to the story of the merchant Sri manta having seen the goddess Durga seated on a lotus and in the act of swallowing an elephant somewhere in the sea near the Island of Ceylon.

It was not so very long ago either that the god Ramkrishna saw the Mother's sweet face when calling on her. Why then do I deny the Mother's existence? She is the Mother of the devotee, and if the devotee can but call on Her in the proper way

can She help appearing before him?

Do I then know not how to appeal to the Mother? Mother, I know not where thou art—tell me, Mother how this meanest of Thy Sons will call on Thee, how he is to entreat Thee that Thou mayest be pleased. O Mother in what form art thou protecting this universe? Come, O Mother, Thou who removest all woes, shedding a new light on the darkened hearts of the sorrowful, harassed, resourceless hungry and oppressed people of India. India is in a very sad pass now. Indians are now feeling acute anguish. They have no clothes on their person, no food in their stomach, no strength in their bodies, no courage or manliness in their hearts, no control and system in their society, no conception in the slightest degree of the immortality of the soul or of the immensity of human duties. Hence I appeal to Thee, O Mother, bring with Thee a new strength, enthusiasm and manliness and seat Thyself on the heart of every Indian. Mother, Charmer of the world, infuse strength into the hearts of Thy weak and needy sons, awaken in them love of religion and society, of their native land. Make the breeze of a new unity, a living, real, an awakened nationality pass all over India from one end of the land to the other. Call into existence a new pure sanctified feeling in us in regard to our duties to our country. May this destitute son thus come to know the Mother.

Who is the Mother?

On one occasion, according to the Anandamath,* Satyanand spoke to Mahendra thus :—"Son, it is the land of my birth which is Mother to me. No other Mother I know. One's Mother and the land of one's birth are more valuable to me than heaven itself." O, can it be

* One of Bankim Chandra's novels dealing with the *Santans* and their doings.

then that this land of my birth is my Mother? What do I not do every moment? Seated on my Mother's breast, always do I satiate my eyes by looking at that pleasant picture of Her aspect. Alas, nevertheless I was not able to recognise Her even for a day. This unworthy son did not realise that my Mother was the supporter of the universe.

Mother, O, I have come to know you for what you are. For many a long day, the shade of Thy green trees, the streams of Thy sacred nectar, and Thy cooling breast, soft as flowers, have been planting the seeds of peace in the hearts of this motherless boy. Alas, the scales have at last fallen off my eyes, and I have seen the affectionate peaceful Mother, as she is. I have no thought of anything now but of the Mother; She is my breath; She is my creed; She is my love, my devotion, She is my Golden India.

Mother, O, Thy poor son could not realise what peace, what sweetness, what wealth were hidden in the heart-maddening name of Thine; that was why he wandered all over the world. As I have got my loved Mother now, I have gained a new life, new energy and new hope, and new strength. Formerly when anybody enquired after my Mother, I used to weep and sigh in despair; but if anybody asks me to-day where is your Mother, I shall sing proudly, as did Satyanand, *Bande Mataram*. Here follows the well-known song of that name.)

84. The *Nayat* [Calcutta] of the 2nd May writes:—

NAYAK.
May 2nd, 1909.

The *Englishman* and the recent dacoities.

A large number of dacoities have lately been committed in different parts of the two Bengals, and our contemporary the *Englishman* who has the "Babu" on the brain opines that all these crimes are the work of the Babus. And this in the face of the fact that all the offenders so far actually caught in cases of this nature have turned out to be non-Bengalis. We have no political authority to enact a Press law to stop the public manifestations of this sort of mania, or to gag and deport; naturally therefore we must go on suffering, trusting to time to cure our contemporary of his disease.

85. In connexion with the recent dacoities in different parts of the two

DAINIK CHANDRIKA,
May 4th, 1909.

The *Englishman* and the recent dacoity cases.

Bengals, the *Dainik Chandrika* [Calcutta] of the 4th May speaks of the irritating, amazing and unpardonable impudence of the *Englishman* in trying to fasten on the strict nature of the existing law of evidence, instead of on the inattention and ineptitude of a pampered, irresponsible and all-powerful police, the responsibility for the fact that almost all recent cases of serious dacoity remain undetected. After calling on Government to interfere and stop this kind of writing in the interests of concord between the two races, and referring to an apprehension that repression when urged by the *Englishman* is likely sooner or later to form part of official policy, the paper concludes by expressing a doubt whether in any of the so-called "Political" dacoity cases so far the participation of "swadeshi" men has been actually proved. Against the single case of Netra, unsupported by indubitable proofs, of *bhadralogs* having been concerned, there is actual proof forthcoming of Hindustani criminals having been at work in the recent Tollygunge and Dacca cases.

86. Speaking of Malaria, the *Bir Bharat* [Calcutta] of the 2nd May

BIR BHARAT,
May 2nd, 1909.

The English and Malaria.

says that although the English do not forcibly make converts of other nations, as the Mahomedans used to do before, they have devised a system of education which makes the Indian recipients thereof gradually sceptical about their own religion. The spread of Malaria, which only deprives its victim of health but does not kill him, has made the English fear lest it may take away the country from their possession. They are importing quinine to make a campaign against the fell disease. We are to await the result of strife between the English and the malarial statesmen.

87. The *Hindi Bangavasi* [Calcutta] of the 3rd May hesitates to believe

HINDI BANGAVASI,
May 3rd, 1909.

Bengalis disallowed to visit the Agra fort.

what it calls a rumour, that the Bengalis are not allowed to visit the Agra Fort since the bomb outrage in Bengal.

HINDI BANGAVASI,
May 3rd, 1909.

88. Seeing the beatification of Joan of Arc in France the *Hindi Bangavasi* [Calcutta] of the 3rd May asks "where is the country in which self-sacrifice is not appreciated?"

URIYA PAPERS.

NILACHAL SAMACHAR,
Apl. 16th, 1909.

89. The *Nilachal Samachar* [Puri] of the 16th April sympathises with the state of the Chanahatta Middle English School, from which grant has recently been withdrawn under the orders of the Puri District Board. The reasons which induced the District Board to withdraw the grant are not well known to the writer, who hopes that the Board will deal leniently with an institution that has worked for many years with distinction and success.

NILACHAL SAMACHAR,
Apl. 16th, 1909.

Chanahatta Middle English School in distress.

90. The *Nilachal Samachar* [Puri] of the 16th April states that mangoes were spoiled by a shower of hail-stones in Mahabala.

NILACHAL SAMACHAR,
Apl. 16th, 1909.

91. The *Nilachal Samachar* [Puri] of the 16th April observes, that as the monkeys are becoming more dangerous day by day in the Puri town, it is high time for the Municipality to take immediate steps, in consultation with their Conservancy Inspector, to transfer them bodily to some distant place in the Puri district.

GARJATBASINI,
Apl. 17th, 1909.

A proposal to transfer the monkeys bodily from Puri.

92. The *Garjatbasini* [Talcher] of the 17th April states that there is an abundance of *Kendu* fruits in the Orissa Garjats in the present year, and that steps should be taken to permit poor people to enjoy that fruit freely in the reserve forests, that are generally closed to the public. *Kendu* fruits are generally sweet, and are eaten in large numbers by the poorer classes of people.

GARJATBASINI,
Apl. 17th, 1909.

93. The *Garjatbasini* [Talcher] of the 17th April thanks the Government for patronising Babu Khitis Chandra Biswas, son of the late Asutosh Biswas, by providing him with an appointment in the Financial Department. Babu Asutosh Biswas was murdered by an anarchist, because he served the Government faithfully. It is therefore necessary that the Government should help his family in a substantial manner.

GARJATBASINI,
Apl. 17th, 1909.

94. The *Garjatbasini* [Talcher] of the 17th April approves of the appointment of Mr. R. C. Dutt, C.I.E., as Prime Minister to the Maharaja of Baroda. It is hoped that he will administer the Baroda State with ability and success.

GARJATBASINI,
Apl. 17th, 1909.

95. The *Garjatbasini* [Talcher] of the 17th April complains that the Orissa Text-book Committee have engaged the services of some gentlemen, who do not belong to the Education Department, to translate some English books into Uriya. The writer is of opinion that this translation work should have been reserved for the members of that Department.

GARJATBASINI,
Apl. 17th, 1909.

96. The *Garjatbasini* [Talcher] of the 17th April speaks highly of the Dewan of Boad, who has built excellent houses for a High English School, a Town Hall, a Dispensary, and a Court of Justice. He has further established an agricultural farm to give practical lessons on Agriculture to the people of that *killa*. The Raja of Boad is to be congratulated for securing the services of such an excellent Dewan.

GARJATBASINI,
Apl. 17th, 1909.

An excellent Dewan in Boad.

GARJATBASINI,
Apl. 17th, 1909.

97. The *Garjatbasini* [Talcher] of the 17th April states that there was rain in the Dhenkanal State last week.

98. The *Garjatbasini* [Talcher] of the 17th April states that there was rain in Talcher last week, and that the agriculturists are busy in cultivating their fields.

99. The *Garjatbasini* [Talcher] of the 17th April states that a *mela* was held at Kantore, in Dhenkanal, which was attended by seven thousand men and women, who were entertained in an excellent manner by the Sarbarahkar Ratnakar Samant-singhar, who is noted for his uncommon industry, politeness and liberality.

GARJATBASINI.
Apl. 17th, 1909.

100. The *Utkalbarta* [Calcutta] of the 17th April supports the statements made by the Hon'ble Mr. M. S. Das, C.I.E., in the Bengal Legislative Council, and observes that the six law scholarships provided for Orissa are insufficient, that the antiquities of Orissa should be preserved from the attacks of weather and time, and that a portion of the money allotted to famine work should be spent in bringing up the people of Orissa in some useful industrial art.

UTKALBARTA.
Apl. 17th, 1909.

101. The *Utkalbarta* [Calcutta] of the 17th April thanks the Nawab of Junagarh, in the Bombay Presidency, for offering Rs. 20,000 as a free gift to his people to be utilised in purchasing seed-grains, bullocks and other agricultural implements, and hopes that this noble and generous example will not be lost on other Princes in India.

UTKALBARTA.
Apl. 17th, 1909.

102. The Jajpur correspondent of the *Utkalbarta* [Calcutta] of the 17th April states that a woman in the Dharmasala Thana, while engaged in collecting cow-dung, was carried off by a tiger and killed. The tiger-scare in that thana has become so great as to prevent people from walking freely on the public roads.

UTKALBARTA.
Apl. 17th, 1909.

103. The *Utkalbarta* [Calcutta] of the 17th April is sorry to note that Europeans residing on the Puri sea-beach are interfering with the free movements of the Indian people and pilgrims on that beach, and observes that this is a repetition of the practice that was followed last year on that spot, and that was continued under magisterial order.

UTKALBARTA.
Apl. 17th, 1909.

104. Referring to the Municipal embroglio in Balasore, the *Uriya and Navasambad* [Balasore] of the 21st April points out that the *Samvad Vahika*, its contemporary in Balasore, has made several wrong statements in connection therewith, which it requests its contemporary to contradict. The writer observes that the *Samvad Vahika* has taken the side of the Vice-Chairman of that Municipality, whom it tries to shield by following a line of queer argument.

URIYA AND
NAVASAMBAD.
Apl. 21st, 1909.

105. The *Uriya and Navasambad* [Balasore] of the 21st April states that several houses by Santia and Kespura in the Jellasore Thana of the Balasore district were destroyed by fire. Several cows and bullocks were burnt to death.

URIYA AND
NAVASAMBAD.
Apl. 21st, 1909.

106. The *Uriya and Navasambad* [Balasore] of the 21st April states that there was good rain in Jellasore, and that it has helped the agriculturists in that part of the Balasore district to proceed with their agricultural operations.

URIYA AND
NAVASAMBAD.
Apl. 21st, 1909.

107. The *Uriya and Navasambad* [Balasore] of the 21st April states that small-pox, fever, cold and chicken-pox prevail in the northern part of the Balasore district.

URIYA AND
NAVASAMBAD.
Apl. 21st, 1909.

108. The *Uriya and Navasambad* [Balasore] of the 21st April states that a *mela* was held at village Hugli, in pargana Bhograi, in the northern part of the Balasore district, which was attended by about 25,000 men and women.

URIYA AND
NAVASAMBAD.
Apl. 21st, 1909.

The rites and ceremonies were performed quietly. A child, who was lost in the confusion, was recovered with great difficulty. As the temples and attached houses of the god Chandaneswara, who presides over the *mela* are in a wretched condition, the writer hopes that Chowdhuri Brajendramandan Das Mahapatra, the zemindar of the estate, will take immediate steps to repair them effectively.

109. The *Uriya and Navasambad* [Balasore] of the 21st April states that several images of gods and goddesses were discovered in a tank in village Bartana, in pargana Napo, in the Balasore district, in the course of its re-excavation. It is rumoured that valuable treasure lies hidden in that tank.

URIYA AND
NAVASAMBAD.
Apl. 21st, 1909.

SAMBAD VAHIKA,
Apl. 22nd, 1909.

110. The *Sambad Vahika* [Balasore] of the 22nd April states that children up to the age of 16 are not permitted to smoke cigarettes and drink wine in the public streets of England, and that similar regulations should be enforced in India where smoking and drunkenness are increasing every day. The Bengal Excise Bill, which is on the Legislative anvil, may be made to contain prohibitory provisions on the subject.

SAMBAD VAHIKA,
Apl. 22nd, 1909.

111. The *Sambad Vahika* [Balasore] of the 22nd April observes that the Balasore Municipality is guilty of the following irregularities:—

(1) The non-payment of the Municipal tax by the Chairman himself for five or six quarters.

(2) Irregularity in depositing Municipal collections in the treasury.

(3) Compelling Municipal officers to sign acquittance rolls without actual payments.

(4) Irregularity in the payment of charges, leading to civil suits and decrees against the Municipality.

(5) Permitting the same individual to complete the Municipal accounts and superintend the collection of rates and other Municipal dues against the standing rules.

SAMBAD VAHIKA,
Apl. 22nd, 1909.

112. Referring to the Municipal embroglio in Balasore, the *Sambad Vahika* [Balasore] of the 22nd April states that the Municipal Commissioners in that town have applied to the Chairman to call a special meeting to consider (1) the desirability of asking the District Magistrate not to allow any Municipal officer access to any Municipal papers, (2) the desirability of putting some of the Magistrate's responsible officers in charge of the Municipal office, and (3) the desirability of safe-guarding the interests of the rate-payers, and observes that the Chairman should call a meeting at once.

SAMBAD VAHIKA,
Apl. 21st, 1909.

113. The *Sambad Vahika* [Balasore] after 22nd April corrects one of its statements in connection with the Municipal administration in Balasore by stating that Babu Baikunta Nath Das, the Municipal overseer, was not dismissed but was compelled to resign his appointment when Mr. Egerton was the District Magistrate of Balasore.

SAMBAD VAHIKA,
Apl. 22nd, 1909.

114. After writing a long article on the Municipal administration of Balasore, the *Sambad Vahika* [Balasore] of the 22nd April arrives at the conclusion that the Chairman of that Municipality is responsible for the many irregularities that the Municipality has committed in the last two years. The defence of the Chairman that he worked unaided cannot be a sufficient answer to the many charges that have been brought against the Municipality.

UTKALDIPIKA,
Apl. 24th, 1909.

115. The *Utkaldipika* [Cuttack] of the 24th April reproduces in its columns the speech of the Hon'ble Mr. M. S. Das, C.I.E., which he delivered in the Bengal Legislative Council when the Bengal Budget for 1909-10 was being discussed in that Council and supports the statements made by him there.

UTKALDIPIKA,
Apl. 24th, 1909.

116. The *Utkaldipika* [Cuttack] of the 24th April is glad to find that Mr. Birley, the new District Magistrate of Cuttack, is discharging his duties ably and satisfactorily. His *amla* are satisfied to find that he attends office regularly every day and disposes of his work quickly and efficiently. As an Appellate Court, he has delivered fair judgments, that have given satisfaction to all parties. Like Mr. Garrett, he does not trouble the *amla* by asking them to attend on him at his home. He has also abolished certain vexatious rules, which Mr. Garrett had introduced in his office.

UTKALDIPIKA,
Apl. 24th, 1909.

117. The *Utkaldipika* [Cuttack] of the 24th April is of opinion that the daily remuneration of village *gurus* in Orissa is about 2 annas 6 pies per day. This amount is in itself very small. When the extra charges, which the village *guru* is compelled to incur in connection with the school inspection

by the Inspecting officers of the district are taken into consideration, nothing is left to maintain the *guru* in an efficient condition. The writer hopes that the higher authorities will take this matter into their serious consideration.

UTKALDIPIKA.
Apl. 24th, 1909.

118. The *Utkaldipika* [Cuttack] of the 24th April states that as batches of *Amins* belonging to the Revision Settlement Department go on with their work in different villages simultaneously, tenants or landlords, who hold lands in more than one village find it practically impossible to be present in all the proceedings that are carried on in these villages. As a consequence, many are tempted to have their names registered in Settlement papers against those lands, whose holders become unavoidably absent. This is not at all satisfactory.

Certain Revision Settlement proceedings criticised.

UTKALDIPIKA.
Apl. 24th, 1909.

119. The *Utkaldipika* [Cuttack] of the 24th April thanks the Raja of Khallikote for his liberality in providing the Ravenshaw Girls' School, Cuttack, with two good horses with harness. The Raja has also promised a donation of Rs. 300, and a monthly subscription of Rs. 20, for the benefit of the institution.

Liberality of the Raja of Khallikote.

UTKALDIPIKA.
Apl. 24th, 1909.

120. The *Utkaldipika* [Cuttack] of the 24th April states that the house of a woman in village Sathnapur, in the Cuttack district, having taken fire, she was burnt to death. It is said that the fire was due to incendiarism.

A fire resulting in the death of a woman.

UTKALDIPIKA.
Apl. 24th, 1909.

121. The *Utkaldipika* [Cuttack] of the 24th April states that gambling is ruining many men in Jhunkur, in the Cuttack district. The local Police officers are silent spectators of this nefarious art. The gamblers are entirely free to do their work without any molestation.

Gambling ruining men in Cuttack.

UTKALDIPIKA.
Apl. 24th, 1909.

122. The *Utkaldipika* [Cuttack] of the 24th April states that several houses in Kharatang and Kataipur, in the Cuttack district, were destroyed by fire. One man and several heads of cattle were burnt to death.

Fires in Cuttack.

UTKALDIPIKA.
Apl. 24th, 1909.

123. The *Utkaldipika* [Cuttack] of the 24th April states that a boy belonging to the village Suthi, in parganna Sargara, in the Cuttack district, was killed by being thrown under the wheel of a cart, which he was attempting to drive.

An accident.

UTKALDIPIKA.
Apl. 24th, 1909.

124. The *Utkaldipika* [Cuttack] of the 24th April states that there has been good rain in the Cuttack district, and that the agriculturists are preparing to cultivate their lands.

The weather in Cuttack.

UTKALDIPIKA.
Apl. 24th, 1909.

125. The *Utkaldipika* [Cuttack] of the 24th April has every sympathy with the object of the meeting that was held in Cuttack on the 16th instant, with a view to collect funds to perpetuate the memory of the late Rai Radhanath Rai Bahadur, the well-known poet of Orissa. The Raja of Pallahara has already built a masonry *vedi* on one of the peaks of the Malyagiri Mountain in his State, which was visited by the poet only a few days before his death. The writer hopes that the people of Orissa will subscribe liberally towards the fund that has been started with the object of preserving a fitting memorial of their distinguished poet.

In memoriam: Rai Radhanath Rai Bahadur, the Uriya poet.

RAJENDRA CHANDRA SASTRI,

Bengali Translator.

BENGALI TRANSLATOR'S OFFICE,
The 8th May, 1909.

REPORT (PART II)
ON
NATIVE-OWNED ENGLISH NEWSPAPERS IN BENGAL
FOR THE
Week ending Saturday, 8th May 1909.

CONTENTS.

<i>Page.</i>	<i>Page.</i>
List of native-owned English newspapers received and dealt with by the Bengal Special Branch ... 133	(f)— <i>Questions affecting the land—</i> Nil.
I.—FOREIGN POLITICS. Nil.	(g)— <i>Railways and Communications, including Canals and Irrigation—</i> Nil.
II.—HOME ADMINISTRATION.	(h)— <i>General—</i> Nil.
(a)— <i>Police—</i>	III.—LEGISLATION.
Crime in the new province ... 135	Reform measure and Moslem agitation ... 138
An epidemic of dacoities in the two Bengals ... ib.	IV.—NATIVE STATES.
Crime in the province ... ib.	Nil.
More dacoities ... ib.	V.—PROSPECTS OF THE CROPS AND CONDITION OF THE PEOPLE.
Dacoities and police inefficiency ... ib.	Nil.
Increase of lawlessness ... 136	VI.—MISCELLANEOUS.
The Morehal dacoity ... ib.	Political dacoities ... 138
Ditto ... 137	Dacoities and sedition ... ib.
Conviction of Police Sub-Inspector Sabarjan and Duffadar Lal Barik for assaulting the Mohunt of Joteswar Temple ... ib.	Outrageous conduct ... 139
(b)— <i>Working of the Courts—</i> Nil.	
(c)— <i>Jails—</i> Heavy mortality among short-term prisoners ... 137	
(d)— <i>Education—</i> Nil.	
(e)— <i>Local Self-Government and Municipal Adminis- tration—</i> Nil.	

**LIST OF NATIVE-OWNED ENGLISH NEWSPAPERS RECEIVED AND DEALT WITH
BY THE BENGAL SPECIAL BRANCH.**

[As it stood on 1st January 1909.]

No.	Name of Publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
1	"Amrita Bazar Patrika"	Calcutta	Daily	K. P. Chatterji, age 45, Brahmin	4,000
2	"Behar Herald"	Patna	Weekly	Monmatha Nath Dey, age 40, Pleader of Bankipore.	500
3	"Beharee"	Bankipore	Bi-Weekly	Sham Sankar Sahai, Pleader, and P. P. Sharma of Muzaffarpur.	750
4	"Bengalee"	Calcutta	Daily	S. N. Banerji, Kali Prasana Sen, age 38, and Kali Nath Roy.	6,000
5	"Bihar"	Patna	Weekly	Kali Kumar Sinha, B.A., B.L., Pleader of Bankipore, age 35, Kayastha.	750
6	"Hindoo Patriot"	Calcutta	Daily	Srish Chandra Sarbadhikari, age 40, and Koylash Ch. Kanjilal, Pleader, Sealdah Small Cause Court.	800
7	"Indian Empire"	Ditto	Weekly	Kesab Chandra Banerjee, B.A., age 45, Brahmin, and Panchanon Mazumdar, age 35, Hindu Baidya.	1,500
8	"Indian Mirror"	Ditto	Daily	Rai Norendra Nath Sen Bahadur, age 60, Head of the Mahabodi Society.	1,000
9	"Indian Nation"	Ditto	Weekly	N. N. Ghose, age 58, Bar-at-Law	500
10	"Indian Tit-Bits"	Ditto	Do.	Satis Ch. Mukerjee alias M. Suttie, age 27, Brahmin.	300
11	"Kayestha Messenger"	Gaya	Do.	Jugal Kishore, age 36, Kayastha	500
12	"Moslem Chronicle"	Calcutta	Do.	Abdul Hamid, B.A., age 37, Muhammadan.	700
13	"Musalman"	Ditto	Do.	A. Rasul and M. Rahman, Muhammadans	500
14	"Reis and Rayyet"	Ditto	Do.	Jogesh Chandra Dutt, age 58, a Calcutta house-owner.	500
15	"Star of Utkal"	Cuttack	Do.	Kherode Ch. Roy Chowdhry, age 68, retired Head master of a Government College.	400
16	"Telegraph"	Calcutta	Do.	Satyendra Nath Bose, B.A., age 31	3,000

II.—HOME ADMINISTRATION.

(a)—Police.

316. Referring to the recent burglaries perpetrated in the Pabna district, the *Bengalee* observes that the fact of the police not having succeeded in tracing the culprits is a testimony to their incompetence. And yet this very force would give proof of their marvellous power of detection where the crime is political in its character. That seems to be the only kind of work for which they have developed an aptitude, for political crime has in these days become extremely easy to handle. As things stand, the police in the new province are evidently fired with the ambition of some day extirpating what they call political crime by striking at its root, but whether they succeed in doing so or not, their apathy and indifference in regard to ordinary crime and their rank incompetence bid fair to bring into existence a criminal class, as numerous as it will be strong, whom it will tax the energies of the Government to the utmost to deal with.

BENGALIEE,
29th April 1909.

317. What surprises the *Indian Mirror* most in connection with the epidemic of dacoities in both Bengals is that the police are practically powerless to prevent crimes of this nature. It is easy enough to haul up an offending speaker or writer, whose offence is committed before the public, and the police have been exceptionally energetic in bringing all such offences to the Court. There have been vigilant house searches in both Bengals, and tons of literature of all kinds have been perused and sifted by the C. I. D. But no steps have been taken to prevent burglaries and dacoities, which are taking place almost under the nose of the police officers. After a dacoity is committed, a hue and cry is raised. The police make diligent searches, and ultimately *challan* a few fellows. Ten to one, some of these get off after trial. It is evident that the majority of the culprits consider themselves perfectly safe from police detection. Police vigilance should, therefore, be directed at present not so much towards sedition as dacoities.

INDIAN MIRROR,
29th April 1909.

318. The *Telegraph* writing in connection with the increase of crime in the province observes that though, according to Sir Edward Baker, anarchical crime must be put down with a vigorous hand, the public have every right to demand that their lives and properties should be protected when they are made to pay so exorbitantly for the provincial police. There is an increase in serious and organised crime such as had never before existed in the province. The metropolitan districts of the 24-Parganas and Dacca have been the worst sufferers in this respect. The unarmed populace can offer no resistance to armed gangs of determined dacoits while the police are either inefficient or insufficient, notwithstanding the statement that there is a phenomenal increase in the expenditure under this head. The authorities have no more sacred duty than to remove the sense of insecurity that has taken possession of the public mind.

TELEGRAPH,
1st May 1909.

319. The *Bengalee* observes that the general impression with regard to the frequency of dacoities is that this recrudescence of crime is due solely to the fact that the criminal classes have been emboldened by the apathy and indifference of the police in regard to ordinary crime. In the case of dacoities in particular, professional dacoits know that the eyes of the police are not on them. This idea should be removed some how, and the Police made to realise their duty in regard to ordinary crime. It is all very good to trace political offenders, but after all, in a situation like the present, political offenders at the very worst can do but little mischief, and there are far more effective ways of putting an end to political crime than by diverting the energies of the Police to its discovery or extirpation.

BENGALIEE,
1st May 1909.

320. Criticising the *Englishman's* suggestion that the law of evidence should be relaxed to enable the police to secure a greater number of convictions in dacoity cases, the *Bengalee* says :—

BENGALIEE,
2nd May 1909.

“Why not simplify the matter still further by raising the demand a little higher—by calling for legislation which would make the police the judges in the

cases sent up by them? The truth is that the police has become a pampered institution. Sir Andrew Fraser was the creator and the friend of the new police. He was partial to them, and recent events have contributed to make them all-powerful. They have had very much their own way. When a body of men are treated as a privileged class and a measure of indulgence is shown to them beyond their deserts, they begin to lose their stamina and their efficiency is distinctly impaired. This process of demoralization has been going on in Bengal for some little time. Over-indulgence is the unkindest treatment which can be bestowed upon a body of men charged with an important public function. The police in Bengal has been the victim of this over-indulgence; and the fruits of it are now apparent in their impaired efficiency. Other circumstances have also contributed to the same result. The mind and the energies of the police have been diverted from the detection of crime to the punishment of so-called political offenders. Ordinary crimes are no concern of theirs. Their detection is left to the ordinary police, who have not the privilege of adding the charmed letters C. I. D. after their names. It was the greatest of mistakes to have created a new department like the C. I. D. The ordinary police feel that theirs is a subordinate department—their self-respect suffers—their efficiency is impaired. Every policeman belonging to the ordinary Police Department casts a long lingering look upon the C. I. D., and is glad to quit his own department for the honours of the C. I. D. Is it reasonable to expect efficiency in the detection of ordinary crime under these conditions?"

INDIAN EMPIRE,
4th May 1909.

321. The *Indian Empire* states that in spite of the enormous expenditure incurred by Government for maintaining the provincial police, lawlessness is steadily on the increase, and that too in districts where it should be altogether unknown.

"Every one must by this time be aware that the maintenance of order and the repression and punishment of anarchical crime are not one and the same thing. That "special measures" have become necessary for the maintenance of order, the public readily admit. At the same time they cannot bring themselves to believe that there is as much of anarchical crime as requires special arrangements for their repression. True, several crimes of an anarchical nature still remain to be unearthed. But can that be advanced as any reason why the police should neglect their legitimate duties, that a huge sum, almost equal to the whole cost of administration in such States as Travancore, Mysore, etc., should be spent annually on the up-keep of special establishments to meet the so-called anarchy, and that Government itself should become indifferent to the sacred cause of protection of life and property? Such, however, would seem to be the order of the day. But so far as we can judge, according to the public belief, it is the police who are primarily to blame for the non-detection of the crimes alluded to above and for the increase of lawlessness that is evident on all hands. . . . If the existence of the police is to be justified, it is for affording adequate protection to the people who pay for them out of their slender means. . . . Instead of running wild after a mare's nest, they should concentrate their energy and attention to the imperative necessity of grappling with violent crime, the increase in which is due to the laxity of supervision and indifference of the police. Sir Edward Baker has earned the deep gratitude of the people under his charge; and he will simply render his name immortal in Bengal if His Honour would afford that protection which is the proudest boast of the English Empire."

AMRITA BASAR
PATRIKA,
4th May 1909.

322. According to the *Amrita Basar Patrika* the result of this case forms a capital illustration of the way in which the police are dissipating their energies in running after phantom dacoits, while the real marauders, finding the coast clear, are burning and sacking and torturing at leisure. Starting from a theory, which is based not on facts but on fancy, they lay hands on any luckless youths who may answer their imaginary picture of a *Swadeshi* outlaw. And when in spite of all their advantages, and all the disadvantages under which the accused labour, the latter are on many occasions found innocent, as in the present case, no notice is taken by the authorities of the misdirection and waste of energies of the former, not to speak of the sufferings of the latter.

323. In the course of his judgment in this case, the Judge is reported to have remarked: "Accused Haripado and Jotin Hazra had no corroborative evidence against them

The Morebat Dacoity case. save their confessions. Confessions might be voluntary, but it was to be considered by the jury whether they were narrating the occurrence from their own knowledge or telling a thing put into their mouths. The presence of Behary Pal on all these occasions was very suspicious."

This suggestion is regarded by the *Bengales* as clear as any proceeding from the Bench could possibly be, that the confession of the two prisoners named above had been put into their mouths. By whom?—the journal asks. Whose interest was it to obtain a conviction? Undoubtedly it was that of the police. Confessions are the right arm of strength of the police. Without them they flounder, and when they have got them the evidence is arranged to suit the confession. If it be true, as held by the Judge, that the confessions referred to above were put into the mouths of the prisoners by some policemen, then the authorities ought to institute the most searching enquiry into the matter and punish those responsible for a proceeding of this kind. The offences of the police are too often condoned, and set down to an excess of zeal which does not need severe treatment. This is a mischievous view of the matter, fraught with peril to the public interest. Regarding the use of firearms by the dacoits, the journal observes that, as a wholly unarmed people are unable to cope with dacoits provided with firearms, either the Government must give effectual protection to the people or allow them to protect themselves. The first alternative is impracticable as no Government can really do it. The people, therefore, must be allowed the means of self-protection supplemented by the forces of the police.

324. The *Amrita Bazar Patrika* states that the conviction of Police Sub-Inspector Sabarjan and Duffadar Lal Barik on the charge of assaulting the Mohunt of Jateswar Temple and his disciple, furnishes a noteworthy example of how "the guardians of the peace"

sometimes behave as reckless disturbers of the same. The clear and closely reasoned judgment of Babu Basanta Kumar Bose, Deputy Magistrate of Hooghly, who tried the case, calls for the careful study of all those who are interested in the important question of the relations between the police and the people in this country. The affair shows unmistakably why the people, instead of regarding the police as their friends and protectors, as the authorities wish they should do, are anxious to give them as wide a berth as possible. The facts set forth in the judgment present three salient points for consideration. They are: first, the outrageous conduct of the police on the occasion, which accords with the popular estimate of their character, and is thus a typical and not an isolated instance. Second, the shifts and dodges resorted to by them not only to cover the traces of their wrong-doing and escape its consequences, but also to make the innocent victims of their fury appear as the aggressors. And third, the effect on the populace of the gross indignity and ill-treatment to which they subjected the holy custodian of the shrine and his "chela," and the consequent break-up of the religious fair which was being held at the time.

(c)—Jails.

325. The *Amrita Bazar Patrika* is of opinion that the causes that led to the high mortality among short-term prisoners in Bengal are also at work in Madras. In the first

Heavy mortality among short-term prisoners.

place, the monstrous doctrine that short-term prisoners deserve severer treatment than long term ones, should be knocked on the head. Secondly, the rigors of jail discipline, specially during the first few months of the imprisonment, should be reasonably relaxed. Thirdly, a man not used to manual labour should never be employed on such tasks as working an oil-mill in place of a bullock, or breaking stones, and so forth. Fourthly, breaches of jail discipline, unless they are wilful, should be very lightly punished. Fifthly, the diet given to the prisoners should be such as they were accustomed to, that is, the staple food of the locality. In short, unless the Madras Government extends a more humane treatment to short-term

BENGALUR,
4th May 1909.

AMRITA BAZAR
PATRIKA,
1st May 1909.

AMRITA BAZAR
PATRIKA,
3rd May 1909.

prisoners, they must continue to die in such large numbers as they are dying now. It should never be forgotten that the bulk of the prisoners, specially during the first six months of their incarceration, suffer severe mental tortures as they pine away for loss of liberty and separation from dear and near ones. Many of them also enter jail in an unhealthy state. So, short-term sentences, instead of being made "more penal," should be rendered as less penal as possible. The abnormal rate of mortality among the short-term prisoners ought to make this fact plain to the Madras Government.

III.—LEGISLATION.

AMRITA BAZAR
PATRIKA,
29th April 1909.

326. The *Amrita Bazar Patrika* writes:—

Reform measure and Moslem agitation.

" 'He who tries to please all pleases none' runs the adage. Is its reverse also true, 'he who tries to please none pleases all?' If so, the reform measure ought to be a success. What we find, however, is that it has given satisfaction to no community, nay, it has even evoked something like bitter feeling here and there. The Hindus think that a great wrong has been done to them by the special concession granted to the Mussalmans. The Mussalmans are grumbling that though, as a backward community, they deserve better treatment than the more advanced Hindus in the matter of election and seats, yet Government is turning a deaf ear to their demands. As regards the Europeans, well, if the Anglo-Indian Defence Association previously claimed one-third of the entire seats, the Calcutta Chamber of Commerce have just submitted a second representation to Government demanding several seats more than those already allotted to the European community. It is thus evident that the measure has not succeeded in securing for itself the whole-hearted support of a single community in India. Is such a state of things to be considered a success or failure?"

VI.—MISCELLANEOUS.

INDIAN NATION,
3rd May 1909.

327. Of the various off-shoots of anarchist deviousness, which have lately manifested themselves, "political dacoity" is regarded by the *Indian Nation* as being more pregnant with mischief than any other and, it is urged, unless all the resources of criminal administration are readily invoked to combat the spread of such iniquities, life and property in the outlying parts of Bengal will be at the mercy of depredatory cutlaws who assign to patriotism what inherently belongs to free-booters. The spectacle of educated young men of respectable parentage, masquerading as dacoits and equipped with revolvers, is one before which the docile instincts of the Bengali people cannot help quailing. They have far better opportunities of success and far more chances of escaping with impunity, though occasionally their inexperience might betray them. The villages in the heart of the country and even the mufassal cities are guarded by small police contingents, and dacoities may be committed before any information is likely to reach the thana, or before any steps can be taken to arrest the retreat of the dacoits. Then, as these dacoits speedily transform themselves into innocent-looking gentlemen, the police are at their wits' end to trace them or to recover the booty. Despite the apparent difficulties of the task, it is imperative that the most stringent measures should be adopted to remove this ugly gangrene which disfigures the face of the two provinces of Bengal.

Political dacoities.

INDIAN MIRROR,
1st May 1909.

328. The *Indian Mirror* says:—

Dacoities and sedition.

"Not a day passes but we hear the story of a dacoity committed at some place or other, specially in these provinces. Such an epidemic of dacoities did not break out ever since the days of Colonel Sleeman who made short work of the Thugs. The phenomenal rise in the prices of food-stuffs may, to a certain extent, explain the fearful recrudescence of crimes of this kind. But what is most surprising is that of late a new class of crime has arisen which goes by the dubious appellation of 'political burglaries.' What remote connection there is between politics and burglary that the two terms should be associated together is more than we can understand. The curious feature of this new

species of dacoities is that they are said to be the work of what is called, by a perversion of language, 'gentlemen-dacoits.' Who ever heard of gentlemen engaging themselves in the atrocious pursuit of robbing others of their rightful property? Young men in their teens are also spoken of as parties to such heinous offences. It does not surely redound to the credit of the community that persons, claiming gentlemanly birth and connections, should be mixed up with such acts of moral enormity as robbery and violence, practised upon innocent and law-abiding citizens. The fact that such curious expressions as 'gentlemen-robbers' should come into vogue at all has done an irreparable injury to the good name of the Indian community, and lowered it in a manner which cannot but seem as deeply humiliating in the estimation of the world at large.

"As if this epidemic of dacoities was not enough, we find that sedition is also brewing with increasing intensity in different parts of India. Quite a crop of seditious cases have since come within the cognisance of the law courts in recent times. We do not mean to say that every charge of sedition that has been brought implies the offence of the accused, or that justice has uniformly been vindicated. But that such a fearful batch of seditious cases should come up for trial here, there and everywhere at the same time, appears to us as highly significant. Strange revelations have been made within the last few days in not a few of these cases, which go to show that the authorities are not altogether to blame, though their zeal may here and there appear as excessive in carrying on what is generally called a campaign of sedition.... We trust that sober counsels will prevail among those who lend their countenance to the propagation of sedition, so that we may not have any more to deplore these events which threaten the cause of good Government and the true welfare of the country."

329. The *Bengalee* desires to call the prominent attention of the Government of Bengal to the following incident which has been reported by its Khulna correspondent:—

Outrageous conduct.

To-day, in a railway case here, the Assistant Engineer, Mr. Waller, came to depose before Amal Babu, the Deputy Magistrate. On a former occasion, Mr. Waller was not given a chair. To-day, ascending the dais of the Court from the back door, he pushed aside the peshkar and sat in his chair with his hat on. Addressing the trying Magistrate, Mr. Waller said: "I hope you will apologise to me for not offering me a chair last time." The Magistrate said: "I cannot hear you unless you take off your hat." Mr. Waller said: "I won't", and he walked out. Again, entering by the back door, Mr. Waller said: "You must apologise to me for not offering me a chair last time." The Magistrate said: "Don't be rude." Mr. Waller defiantly said: "If you were not rude to me, I shouldn't be rude to you." The Magistrate said: "I will draw up proceedings against you."

The prosecution vakil having said that Mr. Waller had acted improperly, Mr. Waller said: "We are going to take this matter up to the Government of India." Afterwards, having climbed down a little, Mr. Waller said: "I apologise to you as representative of the District Magistrate."

Amal Babu was dressed in European style.

The journal wonders why the Deputy Magistrate did not at once draw up proceedings for contempt of court against Mr. Waller and punish him then and there, or hand him over for trial. A man who insults a Magistrate on the bench, no matter whether he be an Indian or a European, deserves summary and condign punishment. The Magistrate failed in his duty in not at once proceeding against him according to the law. But if the Magistrate has not done what he should have done, the journal invites the Government to do its duty in the matter. Sir Edward Baker is no respecter of persons, and it appeals to His Honour for such action as the requirements of the case may necessitate. Mr. Waller is a Government servant, and it is felt that he ought to be taught the respect which is due to a Magistrate dispensing justice in a court of law.

OFFICE OF THE SPECIAL
BRANCH,
41, PARK STREET,
The 8th May 1909.

G. C. DENHAM,
Spl. Asst. to the Deputy Insp.-Genl
of Police, Bengal.

species of birds is that they are not the work of what is called, by a
restriction of language, "creation on the spot." Who ever heard of a
species of bird being created in the twinkling of an eye? It is a
process of time, and it is a process of evolution. It is a process of
adaptation to the conditions of the environment. It is a process of
survival of the fittest. It is a process of natural selection. It is a
process of the law of the jungle. It is a process of the law of the
survival of the fittest. It is a process of the law of the jungle.

All the birds of the world are the work of what is called, by a
restriction of language, "creation on the spot." Who ever heard of a
species of bird being created in the twinkling of an eye? It is a
process of time, and it is a process of evolution. It is a process of
adaptation to the conditions of the environment. It is a process of
survival of the fittest. It is a process of natural selection. It is a
process of the law of the jungle. It is a process of the law of the
survival of the fittest. It is a process of the law of the jungle.

Today in a natural history museum, you will find a collection of
birds of the world. You will find a collection of birds of the world.
You will find a collection of birds of the world. You will find a
collection of birds of the world. You will find a collection of birds of
the world. You will find a collection of birds of the world. You will
find a collection of birds of the world. You will find a collection of
birds of the world. You will find a collection of birds of the world.

The birds of the world are the work of what is called, by a
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